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THE
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AND
MISSIONARY JOURNAL.

Devoted to the extension of Knowledge relating to the Science,
Literature, Civilization, History and Religions of
China and adjacent Countries:—With a
Special Department for Notes,
Queries and Replies.

MARCH, 1871.

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FOOCHOW:

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OF THE UNITED STATES OF AMERICA

AND

THE DISTRICT OF COLUMBIA

IN THE DISTRICT COURT OF THE DISTRICT OF COLUMBIA

IN RE: THE ESTATE OF

JOHN W. BROWN

DECEASED, BY HIS WILL, TO HAVE IN FULL PAYMENT OF

A CERTAIN DEBT, THE SUM OF FIFTY DOLLARS, TO THE

PLAINTIFF, THE DISTRICT COURT OF THE DISTRICT OF COLUMBIA

DOES HEREBY ORDER THAT THE DEBT BE PAID TO THE

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THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 3.

FOOCHOW, MARCH, 1871.

No. 10.

RUSSIAN ECCLESIASTICAL MISSION.

Second Part.

BY J. DUDGEON, ESQ., M. D.

This paper consists of additional information regarding the siege of Albazin, drawn chiefly from Chinese sources. Nothing of this has before appeared in English, except Gerbillon's account, which may be found *in extenso* in the translation of Du Halde. The recent work of Sabir in French, On the Amoor, will also be briefly noticed. The whole is so interesting and throws such a flood of light upon those early transactions between the two great Empires of the East, that we are certain the reader will forgive us for dwelling thus minutely on the fortunes of Albazin, the key to the present position of Russia and the Greek Church in China, just as a similar event hereafter to be mentioned, and in a precisely similar manner, led to the admittance and present position of Russia, in Persia.

In the Memoirs of the St. Petersburg Geographical Society Vol. XII, there is a description of Manchuria from Chinese (Mantchu) sources by Professor Wassilyeff. At the end of the same, there is a translation of the Memoirs of a Chinese concerning the Mantchu city Ninguta, written by the son of an exile, who was transported thither by Kanghi in the year 1658. The following relating to Russia is taken from this Memoir:

"I began five years ago to learn and I could already understand the Shik-king (book of Odes), when at this time the people from the country Lotcha*

* The Mantchus called the Russians by this name. The Mantchu and Mengol pronunciation is Rakosha, probably an early attempt to pronounce Russia, although they are now called O-ro-sz and their country

羅刹, revolted and came to the Wulung-kiang 烏龍江,† and in the land of the Hei-kiang robbed the natives of their sables. Their country extends 10,000 li (3 li = 1 English mile) to the East. They have green deep-sunk eyes, straight-noses, and red hair. They are as brave as tigers and shoot with certainty. Their weapons are frightful. They have cannons, which are called 西瓜炮 Hsi-kwa-p'ao (Water melon guns) because the balls resemble water melons. They hit very surely at a distance of several li upon the enemy's position where they explode. Whoever is hit, is infallibly killed. The Mantchus were struck with terror. The Tsiang-tsun 將軍 (military Governor) sent a report to the Emperor and begged assistance. The order came to collect together all the exiles, up to the age of 60 years, to choose out from these 200, who were accustomed to the sea and to exercise them in naval tactics. Besides this, 32 Imperial farms were to be formed, where stores of grain and straw were to be laid up. When the military

Oros. The Chinese name, however, Lo-ch'a, in Sanscrit Rakshasa, from which we have the Mantchu name as above, may be a term of reproach like "foreign devils," as their presence, as above related, had inspired them with great dread. Mr. Porter Smith in his Vocabulary of Proper names &c. is surely wrong, when he states that Lo-ch'a is a country of red-haired black savages between Lin-zhi and Siam. The name occurs in the Buddhist Classics, and is applied to evil spirits, who are said to have come from Ceylon. Mr. Porter Smith is wrong in limiting this term Lo-ch'a, to a tribe that existed in the T'ang dynasty in the borders of Siam, for certainly the term is applied to the Russians, whatever may be the explanation given, and yet it is remarkable that the Mongols and Mantchus should call them Lo-ch'a as the name by which they are now known was also the name adopted as early as the Yuen dynasty, in fact ever since they became acquainted with the Russians. This term presents an important enquiry. The Chinese name for Russia

as is well known is 俄羅斯 O-ro-sz.

† Called also Hei-lung-kiang (black dragon river) and Sahallen oola (Amoor.)

Governor received knowledge of this, he gathered the exiles together in his yamén and spoke as follows.—“The Government has supported you these many long years at its expense and you have had, I believe, no hard labour to perform. At present, the enemy threatens, quite unexpectedly, the frontiers, and the Emperor orders you to ward off the danger. You can choose between the three services, as sailors, farmers and as labourers on the farms. In three days bring me your answer.”

When the exiles heard this they were moved and the military Governor also wept.

A French book entitled *Le fleuve Amour*, by C. de Sabir, 1861, throws additional light on this subject. The author, a Frenchman, in the service of Russia, was long in Siberia and spoke Russian as well as he did French. His work is very correct and compiled from Russian sources. He informs us that in 1682 a company of Russians went out from Albazin and established a fort at the confluence of the river Amgun with the Dukitchan. In 1683 Gregor Mylnik with 67 Cossacks was sent to this fortress to relieve the garrison. In the neighbourhood of Aigun he was surrounded by 300 Manchus and along with a part of his people was taken prisoner and later conducted to Peking, where he laid a project before the Emperor for building Russian mills and manufacturing soap. In 1684, Kanghi sent the following edict to the garrison of Albazin with two of these Russian prisoners, accompanied by two mandarins:

“The great and powerful Emperor of the mighty and glorious land sends this edict in the 22nd year of his illustrious reign to the governor of Albazin. I am great and renowned in the world and I am to every man, good and merciful like a father to his children. I govern peacefully and attack none. But you have broken into my country and driven out my subjects and destroyed their trade in sables. You have received Gantimur* and his

comrades among you and have produced revolution on my frontiers. Therefore I send a large army against you in order to compel you to give up your bad intentions, to forsake my territory and give up my Gantimur, who has gone over to you and concerning whom I have several times written and especially besought Nicola,* that you should send all those of my subjects back, who have gone over to you. You have not esteemed my request but have persevered in your earlier conduct. Last year you in a malevolent manner enticed Ordighy and his companions belonging to my tribute-bound Tunguses and Daur,† who carried on sable hunting, into a house and there burned them. If you do not return to order, I will send my general with a numerous army against you. I have ordered him to build forts on the Amoor, Zeya and their tributaries and to prevent your navigation on these rivers. I have ordered him to attack you and to take you prisoners whenever he shall meet you. But beforehand I try to bring you under my sceptre with kindnesses, and at the same time promise you an honourable treatment and recompense. Your countrymen, 30 in number, who last year, as they were sailing down the Amoor in the neighbourhood of the river Bystrya fell in with my army and surrendered, were well treated by me and no one punished. From among these people I now send two, viz., Michel and Ywan to carry this edict to you, which is written in Mongol and Mantchu, and accompanied by a Russian translation. Send me back your answer through these same people and come yourselves to me or send a delegate. He shall be maintained on the way at my expense. Fear nothing. May the Governor of Albazin take knowledge of this edict given in the 22nd year of my reign.”

* This is Nicolas Spafari, a Greek, who was sent in 1677 to Peking by the Tribunal of Envoys in Moscow.

† The Daur (Tagouris) are considered as stretching from Lake Baikal by the Russians, so that they are not all subject to China. With the Solons, their country embraces all the peoples from the mouth of the Argun for 150 French miles East to Ninguta. They were the most civilized of all the peoples in that region.

* Gantimur, a Tungusic Prince, who renounced the Chinese and went over to the Russians, where he embraced Christianity.

It is not said that the Russians answered this kind edict, but Sabir (p. 20) mentions that the Chinese in consequence compelled Albazin to capitulate in 1685, and that at the invitation of the Emperor 25 men with the priest Maxim Leontyeff declared themselves in favour of going to Peking. The others returned to Russia.

A very complete description of the war with the Russians—much more ample than that given in the Russian annals—is found in the biography of the Mantchu General Langtan, who commanded the Chinese troops in this war. The Russian Sinologue Leontyeff translated this biography of Langtan from the Mantchu into the Russian language, at the end of the preceding century. The following is an extract from this Russian translation, to which some characters from the Chinese text 郎坦列傳 are added and also some remarks.

In the 8th month of the 21st year of the reign of Kanghi (September 1683) a high official, by name Langtan, was sent to the country of the Daurs and Solons, under the pretence of hunting deer, but in reality, the design of the mission was to study the situation of the Lotcha in Yacsa * (雅克薩 in the Chinese text, Albazin.) The Emperor gave him personally the following instructions:

“The Lotcha forcibly entered the district of the Hei-lung-kiang (Amoor) robbed and killed our hunters. I sent my troops against them, but they effected nothing. Many years have since passed away, and the number of the Lotcha increases on the Amoor. I order thee and those who shall accompany thee, that thou shalt raise, besides the soldiers which thou shalt take along with thee from the Capital, in Korchin (Eastern Mongolia) 100 men, and in Ninguta (in Manchuria) 80 men. When thou arrivest at the Daurs and

Solons, * thou must immediately despatch a courier to Nipchu (尼布楚, in the Chinese text, Nertchinsk) to spread abroad the report that thou art come on account of hunting. From this, thou shouldest, while thou, on the way, makest preparations for hunting, betake thyself to the Amoor and then advance towards Yacsa, and with all foresight study the Lotcha, their customs and means of defence. I am convinced that they will not venture to attack thee. If they offer thee provisions, accept of them and make them return-presents. But if they attack thee thou must in no case take to arms nor kill them, but thou must withdraw thyself. This is my war plan. On thy return thou must sail down the Amoor until thou reach the village Essoori. Having arrived there, send people to Ninguta in order to make out which is the shortest way thither.” After the Emperor had so spoken, he took from his shoulders the costly fur and presented it to Langtan.

After Langtan had accomplished what the Emperor ordered, he presented in the 11th month the following report:

“We betook ourselves from Merg-hen and the country of the Daurs to Yacsa, which we reached in 16 days. Upon our way we met with no mountains difficult of ascent, but the whole land is covered with impassable forests. According to our idea, it is impossible in carts or with heavy goods, to travel over this region; in winter there is a great snowfall, in summer the earth is saturated by the violent rains and turns into morass. In our return journey we sailed down the Amoor and reached the city Eihoo (愛濤 in the Chinese text, Aigoon, celebrated for the treaty of 1858) in 15 days. We found that from this place to Yacsa larger ships could proceed without difficulty. The banks allow of towing. A rider can go from Eihoo to the mouth of the Sungari in 30 days. Vessels take three months to it. The road is long, but

* So called after a stream; the Russian name Albazin is derived from a Daurian prince Albaza.

* This is a Mongolian word meaning an Archer.

there is the advantage of being able by it to transport direct, cannons, war material and provisions to Yaesa. To conquer Yaesa and the other forts of the Lotcha seige trains are indispensable. The cannons could be had from Mukden."

In consequence of this report, the Emperor issued the following edict:

"I share completely in the view of Langtan that 3000 soldiers will be enough with which to besiege the Lotcha. Still I would prefer not to commence hostilities, for war is a great misfortune. On this account I order for the present, 1500 troops to be collected in Ghirin-oola and Ninguta, ships; cannons and guns to be prepared, and the troops to be exercised. Everything shall finally be concentrated in two places, viz., Sahalien-oola (on the Amoor, South of the present Blagoweshtshenk) and in Khumar (a place at the mouth of a tributary of the Amoor of the same name, North of the preceding.) Here redoubts are to be built. The supply of provisions must come through the Imperial farms in the province of Ghirin-oola. It is easy here to procure 12,000 sacs of millet. That will suffice for 3 years. The city Sahalien-oola is 5 days' journey from Hulunboir (Hurunpir in Dr. Williams' Map) the capital of the Solons. I order a station to be established between these two points. Cattle and sheep can be forwarded from Hulunboir."

Hereupon the Lotcha kept themselves quiet for some years on the Hei-lung-kiang. In 1685 however they suddenly broke in upon the country of the Oroteh'ones and Solons. The Emperor therefore appointed Langtan as Commander in chief of the troops and associated with him also several generals. Over and above this, he issued the following edict:

I order, that if, after the arrival of Langtan's army before Yaesa, the Lotcha give themselves up, even if they have previously attempted a fight, Langtan must neither kill nor in any way punish them. He must by this opportunity say to them that the Em-

peror, the Ruler of all lands and peoples, is a merciful and good Prince, who desires not their death for the outrages which they have committed. Such a severe act, would be against his sympathizing heart. He wishes only that his frontiers should remain free of the Lotcha.

On the 20th of the 5th month (June 1685) the troops reached Khongomo, and sent, as the Emperor had ordered, a summons to capitulate, to the Governor of Yaesa, Erkeshi (額里兄舍 O-li-ko-shi in the Chinese text, Alexis Tolbuzin). On the 22nd the army approached nearer Yaesa and on the same day, the commander of the fortress was sent for and the orders of the Emperor were communicated to him. This was without effect. The Lotcha relying upon their strength even answered offensively. Langtan resolved immediately to reconnoitre. Early on the morning of the 24th, 40 Lotcha were observed in a boat on the river, endeavouring to reach Yaesa. All were massacred, because they would not deliver themselves up. Women and children to the number of 15 were taken prisoners. On the same day preparations were made for building a wall to the south of Yaesa. Another division of the army was secretly planted to the North of the city in order to bombard it. At the same time a third division embarked to attack Yaesa on the South East. This battle which lasted 24 hours had no result. When Langtan saw that he could not take the city by storm, he ordered dry wood to be laid at the bottom of the wooden wall and to be set fire to. Then the Lotcha were afraid and delivered themselves up. Their capitulation was accepted according to the orders of the Emperor. Six hundred of them requested permission to return to their own land. This desire was granted. Erkeshi and his people bowed most lowly when the Imperial favour was communicated to them. They were accompanied by a Chinese detachment as far as the river Erguni (Argun.) A certain Wassili (巴什里 Pa-shi-li, in the Chinese

text,—the priest Wassili Leontyeff) with 45 of his companions, their wives and children, returned with this escort. Moved by our great generosity they wished to remain the subjects of our magnanimous Emperor. Langtan accepted the proposal and thereupon ordered Yaesa and all the other settlements of the Lotcha to be burned.

In the year 1687, a Lotcha by the name of Okshonko, was taken prisoner, and from him, it was learned that the Lotcha had rebuilt Yaesa and cultivated the land in the neighbourhood. When the Emperor heard of this, he ordered, in the 4th month, Langtan and others, to raise troops. At the audience-leave, he gave Langtan the following instructions:

"In this distant expedition which thou undertakest, thou must carry on this work with great circumspection. On arriving at Yaesa try first to persuade them to surrender. Say to the Lotcha that thou standest at the head of a great army. Say to them, that when they shall be subdued after a battle, not one single individual shall remain alive. After Yaesa is conquered, thou must march upon Nipchon (Nertchinsk) in order to bring to an end there, all affairs with the Lotcha. Return then to Yaesa in order to winter there. The city is not to be burnt. The grain also on the field, is not to be destroyed, but must be reaped as soon as it is ripe."

On the 3rd day of the 5th month (June 1687) the troops arrived at Sahalien-oola and on the 14th at the station Mendigen. Langtan, after he had held a council of war, concluded to divide his army. The one half was to betake itself on the Amoor, to Yaesa, the other half to go by land. On the same day they captured a reconnoitring party of four Lotcha. On the 28th they reached Yaesa, placed themselves under cover, in a pine forest, and sent to the Lotcha, a summons to submit. But these answered at once with a brisk cannonading and made a sortie. After a hard fight, Langtan finally seized the piece of land which is separated from the river by the city, and com-

menced here to build a bastion. At last they succeeded in killing Erkeshi (Alexis Tolbuzin) the chief of the Lotcha. The enemy as often as he made sorties in order to conquer our batteries was invariably driven back. Just as Langtan wished to undertake a great storming of the city, for the Lotcha ceased to make any more sorties, suddenly there came a courier from the Emperor, with the orders to raise the seige. The Chaghanhan (in Mantchu the white king, in the Chinese text 察罕汗, the Russian Emperor was so called in Mantchu) when he saw, that he was not in a position to battle with us, had sent an ambassador to the Emperor with the news, that he had submitted and that an ambassador would be sent to settle the frontiers. Langtan, when he heard this, withdrew his troops and took up a position of observation. This happened in the 10th month (November 1687).

On the 11th day of the 11th month, the chief of the Lotcha, by name Beidun (Beithon, the brave defender of Albazin) sent one of his soldiers to request provisions. Langtan granted them and transmitted them by one of the Chinese officers who at the same time received the order, to convince himself of the position of the Lotcha in Albazin. He reported that Beidun was dangerously ill, and that altogether there were now only 20 Lotcha in Albazin, and all sick. *

In the 4th month of the 26th year (May 1688) our troops withdrew still further from Albazin. Beidun requested permission to cultivate the land in the environs of Yaesa, which was refused him. On the 21st day of the 7th month (August 1688) Langtan received the Imperial order to withdraw with his troops to Ninguta.

In the 3rd month of the 28th year (April 1689) it was learned that the white Khan of the Lotcha, had sent an ambassador by name Feodor (費耀多羅 Fei-yao-to-lo in the Chinese

* According to Russian accounts, scurvy prevailed in their camp.

text, Feodor Golovin) who was to arrive in Nipehu in spring. The Emperor appointed Langtan and other high dignitaries, to repair thither. One part went with troops by land; another with cannons and war material by water, and by way of the Amoor. On the 10th day of the 6th month (July 1689) the Embassy arrived at Nipehu. We encamped on the right bank of the river. On the 16th the first conference with the Lotcha took place. It was agreed upon to carry on the negotiation upon a plain, 5 li distant from Nipehu and from our position. Tents were erected on this spot. The discussions began. The Chinese delegates explained that from the earliest time, the river Lena had formed the boundary between the two countries, and it ought so to remain. Feodor, however, would not agree to this and the negotiations remained fruitless for several days. Langtan then went with his troops, secretly in the night across the river and settled in the forest in the vicinity of Nipehu (with the object of blockading it.) The Russians had observed this movement and on the following day (supposing that their terms were rejected) were inclined to accept of our proposals. So originated the treaty which holds good to this day.

On the 26th of the 7th month (September 1689) Langtan took leave, and received from Feodor a sealed letter, which ordered the Lotcha in Yaesa to leave the city. On the 7th of the 8th month he arrived in his boats before Yaesa, and ordered everything to be destroyed, which took three days to accomplish. Thereupon they gave to the Lotcha, ships, bread, money and to their chief Beidun, who came to thank Langtan, some presents. When Langtan dismissed the Lotcha, he addressed them, and referred especially to the unmeasurable magnanimity which the Emperor had shown towards them. The Lotcha took off their caps, bowed lowly, had tears in their eyes, and then withdrew.

On the 21st of the 5th month of the 29th year (June 1690) Langtan by

order of the Emperor, proceeded to the river Ergune (Argun) and set up at its mouth (junction with the Shilka) a monument upon which an inscription in Mantchu, Chinese, Mongol and Latin was engraved. *

A fuller and minuter account of the treaty of Nertchinsk, and all the negotiations connected therewith, is found in Du Halde than exists in the Russian annals. We shall briefly refer to those portions only of Gerbillon's narrative who as is well-known played an important part as translator in these conferences which tend to throw light upon Albazin. The reader who wishes to consult the first and second journeys of Gerbillon and Pereira will find them in Du Halde Vol. II. English Edition, and an excellent summary of the same in the *Chinese Repository*, Vol. VIII p. 417. The substance of the following remarks are taken from the German Edition 4th Part.

After Russia had informed the Chinese Emperor that the Czar was willing to enter into a treaty of peace, Kanghi sent an Embassy consisting of two mandarins and the two Jesuits, mentioned above, to the river Selenga 1688. They never reached this point, because just at this time the Eleuths and Kalkas were at war and the country was unsafe. They returned, but sent the letter to the Muscovite Delegates the substance of which was given at the conclusion of the first paper, (*Chinese Recorder*, p. 146.) The letter was translated into Latin by Gerbillon.

Although the Chinese had taken possession of Yaesa, after they had been unreasonably and unrighteously attacked by Alexis Tolbuzin, when they came to kindly adjust the differences, as already detailed in this paper and

* Russian travellers who have seen this monument, which still exists, report that a portion of the treaty of Nertchinsk is engraved upon it. The 8th article of this treaty makes provision that the terms of peace should be engraven upon stone in Mongol, Chinese, Russian, and Latin, and to be placed at the boundaries of the two Empires as a perpetual monument of the good understanding that ought to exist between them. This monument may be one of those.

had provided horses, guns, and provisions for those Russians who wished to return to their own country and had promised to treat with great consideration all who wished to proceed to Peking, yet notwithstanding all this kindness on the part of the Chinese, they returned in the following autumn, and rebuilt the fortress destroyed by the Chinese, robbed their hunters and penetrated with their soldiers even to Hounari, where they hid in ambush and carried away 40 of their people.* This obliged the Chinese general once more to besiege Yaesa, with the view solely of getting the faithless Alexis Tolbuzin once more into their hands in order to punish him. Just as they were about to take possession of the fort, reduced to the last extremity, the Russians sent a man Nicephorus,† who informed the Chinese, that a plenipotentiary from Moscow had been despatched who would conclude a peace with them. The Emperor on hearing this was so gracious as immediately to send a courier who travelled night and day to order that the siege of Yaesa should be raised. Later another officer, called Stephanus‡ was sent, to enquire at what place they wished to conclude the peace. The Emperor was so greatly pleased with the intention of the Czar, because it was so reasonable, that he ordered his delegates to repair to the river Selenga where the Russians then were. On account of the war which had then broken out between

the Eleuths and Kalkas, they could not advance further, and therefore sent a letter, the substance of which we have just given, and awaited an answer. One thing additional they added, which I have not seen in the English translation of this letter in Du Halde, viz., that the neighbourhood of Yaesa durst not be cultivated by the Russians, nor must they disturb the native hunters. The Chinese troops received orders to destroy at once the grain which they sowed. After this the embassy returned to Peking.

Gerbillon further relates that on the 23rd May 1689, there came to Peking a delegate,† who brought a letter from the Moscovite plenipotentiary, in which the Emperor was desired to name a place on the frontiers, for the peace negotiations. The answer named Nipchu as the place of conference.

This commissioner was a well educated man, who, during the short time he was at Court, had earned the reputation of being intelligent and a man of sense. He and his people, to the number of 70, were rather badly clothed. He visited the Jesuits with permission of the Emperor. They received him at the porch of their church in which he prostrated himself after the Muscovite fashion out of reverence to the pictures which stood upon the altar. They received him to a repast, at which he conducted himself politely and showed much judgment and wit. They believed him to be either a Dutchman or an Englishman, for his language had nothing Muscovitish about it. He could read French fluently. They refused some presents of sables which he wished to make to the church.

Soon after the return of Gerbillon and Pereira from their first journey to the Russian frontiers, Kanghi again ordered them to proceed in June 1689 through Mongolia, direct to Nert-

* This fact is not mentioned in the Russian annals. Tolbuzin sent in 1686 Beiton to reconnoitre on the river Humar or Kumar, where the Russians had also a small fortress. His people, attacked the Manchus from an ambuscade and killed 30 men. In Du Halde, English Edition, Vol. II p. 286, it is said only one, named Kevutey, among the 40, for whom the ambuscade was laid, was carried off.

† Wenyukoff (not to be confounded with that one of the same name who wrote concerning the treaty of commerce 1861) was sent to Peking by the Tribunal of Envoys in Moscow, to notify the impending appointment of a Russian plenipotentiary.

‡ Loginoff, an official of the tribunal of envoys in Moscow, was sent to Peking to notify the appointment and departure of Golowin as Plenipotentiary &c.

† The nobleman Korowin, was sent by Golowin after his arrival at Selenginsk, as a courier to Peking, to request what place the Emperor wished to name, as the spot for the negotiations.

chinsk, in company with the Chinese land expedition against Albazin. Their names however are not mentioned in the Chinese account. When they returned, Gerbillon states that the Emperor was greatly pleased and said that the peace negotiations had been effected through their care and diligence.

After a journey of six weeks, the Chinese embassy reached Nipehu, and pitched their tents, with their numerous followers, at some distance from the frontiers, where they waited 14 days for the arrival of the Russian plenipotentiary, Golowin.

Although both the Chinese and Russians had brought with them some thousands of troops, and both sides were distrustful of the other in the highest degree, nevertheless Gerbillon succeeded in pacifying both parties. The Chinese greatly afraid of a surprise had posted soldiers on the banks and near the place of conference, although opposed to the agreement with the Russian delegates, that they should remain only on board the boats. The Chinese were then ignorant of the Law of Nations, which makes the person of an ambassador sacred. These were their first peace negotiations with any nation.

Gerbillon relates that the Russians had a Polish Theologian for interpreter, with whom he spoke in Latin. Repeated conferences took place, because they could not come to terms as to what should be the permanent boundary. The Russians insisted then upon what they now enjoy, viz., the Amoor as their boundary. The manoeuvre already related brought the Russians to terms. At last therefore through the interposition of Gerbillon, the conferences came to a close in the well-known treaty of Nertchinsk, 27th August 1689 in which the Russians gave up the Amoor and Albazin. The

little river Gerbitza or Kerbetch (which runs West from Nipehu into the Shilka) and the Argun were resolved upon as the boundary in that region.

This treaty gave the Chinese all the lands East of Argun and shut out the Russians from the navigation of the Amoor—an irreparable loss for their Siberian possessions. This river and its tributaries served as a means of easy communication between their Eastern and Western possessions and its utility as regards the cultivation of a country so capable, cannot be estimated.

It is worth mentioning at the present time, in view of the revision of treaties with foreign powers, that Russia brought up the question of titles at these conferences, and wished them introduced into the treaty. They were anxious that the Czar's titles should be written at length or in brief, and that no terms, expressive of superiority on the part of either Emperor should be used; and secondly that ambassadors on both sides should be treated honourably and should be obliged to make no mean submission—should deliver their Masters' letters into the respective Emperors' own hands, and that they should be at full liberty where they reside, even at the capital itself; and thirdly that there should be free commerce. The Chinese ambassadors, of course alleged their ability to deal with the first two points, but agreed to the third, although they scrupled to insert it in the treaty, saying that a matter of such small consequence was not proper to be joined with the weighty affair of the regulation of the limits.

J. DUDGEON.

PEKING, 18th Jan. 1871.

THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.

BY E. BRETSCHNEIDER, ESQ., M. D.

6. 莎木麴 *So-mu-mien*.

P. XXXI. 23. Ch. W. XXXV.

This is another tree, resembling the Kuang-lang, which the Chinese authors describe as yielding flour. It is more than 100 feet in height, the leaves proceed from the summit of the tree and spread in two directions like a flying bird. Another author compares the arrangement of the leaves to the 莎衣

So-e, or raincoats (the character *so* denotes the material, from which raincoats are made, v. s.) Hence the name *So-mu-mien* (*Mu*=tree, *mien*=flour.) The latter character relates to the white or yellowish white flour, obtained from the bark (or the pith) of the tree. This flour is smooth and better than that derived from the Kuang-lang; cakes can be made from it. One tree furnishes about 100 pounds of flour. An author of the 8th century states, that the *So-mu-mien* grows in Ling-nan (Southern China.) According to the Shu-ki (Annals of Ssü-ch'uan, 15th cent.) it is found also in Southern Ssu-ch'uan.

The Wu-lu-ti-li-chi (T'ang dynasty) describes a tree 榲木 *Siang-mu* which resembles the Kuang-lang and which yields a white flour like bruised rice. This tree is said to grow in Kiao-chi (Cochin China, v. s.) Li-shi-chên is of opinion, that this tree and the *So-mu-mien* are identical. He identifies it also with the tree

都勾 *Tu-kü*, mentioned in the Kiao-chou-ki, as resembling the Kuang-lang and yielding flour.

It is difficult to say, what tree here is meant by the Chinese authors. In Southern Asia there are many trees, the trunk of which yields a granulated form of Starch, known under the name of Sago. The true Sago, sent to Europe is obtained from *Sagus leavis* and *S. Rumphii*, native of the Molucca islands. In Ceylon and Malabar it is obtained from *Corypha umbra-culifera*, in Malabar also from *Caryota urens*. All these palms cannot be considered as the Sago-palms, described by Chinese authors, for they occur only in countries distant from China. According to Dr. Williams' Commercial Guide, nowadays the true Sago, brought to China from Singapore is known by the Chinese as 西穀米 *Si-ku-mi* (Western corn rice.) As Dr. Hance states (Notes and Queries III. p. 95:) "no true Sago-palm has hitherto been detected in China, though one of them, *Arenga saccharifera*, occurs in Cochin-China. But there are in China or in the adjacent countries some representatives of the genus *Cycas*, separated by the modern botanist from the true Palms, which furnish Sago. Loureiro, writing of his *C. inermis* (which only attains a height of about 5 feet) states, that it

is not used for food in Cochin China, but he adds: Tunkini incolae mihi retulerunt in suu patria fieri panem Sagu sat bonum ex trunco hujus palmae. Thunberg again says (Flora japon p. 230) of *Cycas revoluta* (much cultivated also in China) but which also rarely exceeds the height of a man: medulla autum caudicis supra modum nutiens, imprimis magni aestimatur: asseverant enim, quod tempore belli frustulo parvo vitam diu protrahere possint milites, ideoque ne commodo eodem fruatur hostis extraneus, sub capite poena vetitum est palmam e regno japonico educera.

In India Sago is obtained also from *Phoenix farinifera*, a dwarf palm, which occurs also in Southern China, as has been above stated. But the Chinese assert, that the Sago-palms, known by them and used for food are of high growth. All the *Cycas* species, with the exception of *C. circinalis*, which attains a height of 40 feet, are also of a dwarfish nature. In addition to this, several species of *Cycas* are known by the Chinese and described in their books under other names, as I will point out subsequently. It is therefore unlikely, that by the name of *So-mu-mien*, or *Siang-mu* the Chinese understand a *Cycas* or *Phoenix farinifera*. But perhaps the *Siang mu*, which is said to thrive in Cochin China, means the *Arenga* (*Saguerus*) *Saccharifera*. This Sago-palm is mentioned by Loureiro under the name of *Borassus gumotus* as growing in the forests of Cochin China. (Cf. Lamarck, Botanique).

7. 相多 *Pei-to*.

Borassus flabelli formis Palmyra palm.

(The first character is sometimes written 貝.)

This name is applied by some ancient Chinese authors to the Sacred Fig (*Ficus religiosa*) but more generally it relates to a Palm tree, namely the *Palmyra palm*, *Borassus flabelliformis*, and *Corypha umbra-culifera*.

The *Pei-to* tree is mentioned repeatedly in the 佛國記 *Fo-kuo-ki*, the well known work of the Chinese Buddhist priest 法顯 *Fa-sien*, who visited during the years 399-414 A. D. the countries, where Buddha was worshipped. *Fa-sien* seems to refer this name always to the *Ficus religiosa*. He saw (l. c. p. 23-24) the *Pei-to-shu*, beneath which past and future Buddhas attain perfection near 伽耶 *Kia-ye*. This is the ancient *Gaya* in Maghada, where Sakyamuni lived 7 years until he attained to Buddhahip.

—Another Buddhist priest 玄奘 *Huan-tsang*, well known among our savants, who travelled over India in the first half of the 7th century, mentions this sacred tree in the

same place and calls it 道樹 *Tao-shu* (the tree of intelligence) a literal translation of the Sanscrit name "Bodhidruma." Cf. Stan. Julien, *Mémoires* s. l. contr. occid. II. 376. The same tree, in the shade of which Buddha is said to have spent 7 years of penance, exists still, a splendid Sacred Fig tree; 2 miles S. E. of Gaya in Bahar.

Fa-sien (l. c. p. 29) states further about the Pei-to-shu: The ancient Kings of the 獅子國 *Shi-tsu-kuo* (lion's kingdom, a literal translation of Singhala, the ancient name of Ceylon) sent a deputation to 中國 *Chung-kuo* (Middle kingdom*) for seeds† of the Pei-to-shu (貝多樹子.) The Pei-to-shu were planted near the temple of Buddha. As the (principal) tree attained a height of 200 feet it inclined to the South-East. The King, being anxious that it should not fall down ordered it to be supported by 8 or 9 pillars. The tree shot forth then a branch, which after having grown through one of the pillars, descended and took root in the ground. Fa-sien says, that the tree was 4 圍 *Wei* ‡ in circumference at the time he saw it. The pillars, although curved and cracked also still existed. There seems to be no manner of doubt, that Fa-sien speaks not of a palm tree, but of *Ficus religiosa*,—although the statement, that a branch of the tree descended and took root in the ground, points more to the Banyan tree, *Ficus indica*.

* By Middle kingdom Fa-sien understood not China, but, as he explains himself (l. c. p. 5) India. He calls China always by the name of its celebrated dynasties 漢 *Han* and 晉 *Tsin*.

† Beal, *Travels of Fa-sien* p. 152 translated "a slip of the Pei-to-shu."

‡ As the character *Wei* occurs very often in Chinese descriptions of trees and some of our sinologues wrongly understand this word, I will give a short explanation of it. Landresse states in a note to Rémusat's *Fo-kuo-ki*, p. 344, "4 Wei environs o. m. 0612. Le-wei équivaut à la moitié d'un Tsun, lequel est la dixième partie de la coudée Chinoise, soit o. m. 0306." Hence it would follow that the splendid Pei-to-shu, several centuries old, which Fa-sien saw in Ceylon was of the size of a walking cane. I do not know from what sources Landresse received this information, but I find in the Dictionary of Kang-si the following

五寸曰圍一抱曰圍 *Wu-ts'un-yue-wei-i-pao-yue-wei*. Five Ts'un (inches) or tenths of a cubit) are called *Wei*, and also one fathom. Morrison translates in his Dictionary the character *Pao* wrongly by bundle, but its meaning is "to embrace" or the distance between the horizontally extended arms of a man (a fathom). Such contradictory meanings of the same character occur very often in the Chinese language, which, notwithstanding the high position assigned to it by the eminent savant W. v. Humboldt (*Verschiedenheit des menschlichen Sprachbaues*), is one of the most imperfect and confused.—But the character *Wei* in Chinese botanical writings denotes always a fathom and not 5 inches.

The tradition of Fa-sien, regarding the introduction of the Pei-to tree from India to Ceylon is met with also in the ancient annals of Ceylon (Cf. Sacred and historical books of Ceylon by Upham, 1833, III. 219, a detailed account of the transportation of the branch of the Bogana tree at Anuradhepura.) There is described how a branch of the sacred Bo tree, beneath which Buddha entered "nirvana," was brought with great ceremonies from Maghada, the fatherland of Buddha (Sakyamuni) to Singhala (Ceylon) and planted in the garden Mahameunah near Anuradhepura (288 B. C.) Cf. also Chapman's remarks on the ancient city of Anuradhepura in the *Transactions of the Royal Asiatic Soc.* Vol. III. p. III. The same tree is still at the present day an object of veneration by Buddhists. Cf. Tennent's *Ceylon* II. 613.

Ficus religiosa, the Peepul tree, the Sacred Fig tree of the Buddhists, one of the giants of the vegetable kingdom, is considered throughout India as a sacred tree. Burmann in his *Thesaurus ceylanicus* 1737 describes it as *Arbor zeylanica religiosa foliis cordates, integerrimis acuminatis, prepetus mobilibus* Boghas, Budughas incolis dicitur. The trembling of the leaves of the tree, like the Aspen tree, is a characteristic of it, often mentioned and poetically interpreted in ancient Buddhist works. *Ficus religiosa* is called *Bodhi* (meaning intelligence) by Northern Buddhists, or *Chadala* (the tree with tremulous leaves), in Hindustani = *Pipala* (Cf. *Amarakocha* l. c. I. p. 84). In Chinese Buddhist works the name *Bodhi* is rendered by the characters 菩提 *Pu-ti* and *Pipala* by

畢鉢羅 *Pi-po-lo*. Cf. Kuang-kün-fang-p'u. Chap. 81 p. 7. A fine drawing of it is found in the *Ch. W. XXXVII. p. 27*. Besides these names, Chinese Buddhists call the tree 思惟樹 *Ssu-wei-shu* (tree of meditation.) As has been done also often by our botanists in former times, the *Ficus religiosa* is confounded by some Chinese authors with the *Ficus indica* or *Banyan tree*,* for some authors state, that the roots of the *Pu-ti-shu* grow from the branches.

* *Ficus indica*, the *Banyan tree*, is another sacred tree of India, but more especially an object of veneration by the Brahmins. A striking characteristic of it and distinguishing it from *Ficus religiosa* is, besides the oval lanceolat leaves, that the branches send roots down to the ground, which form new trunks. In this way one tree forms a whole forest. The *Banyan tree* is found throughout India, in Ceylon, the Archipelago, to the West as far as Arabia. Loureiro mentions it in Cochin China (*Ficus indica*, ramis latissime expansis radices crassas in terram demittentibus). Neuhoff (*Gesandtschaftsreise nach China*, 1666), describes and represents the *Banyan tree* and states, that he saw it growing in China. Ainslie (*Materia med. ind.* II p. 10-11) asserts, that the *Banyan tree* is called *Yang-shu*

I suppose, that Fa-sien by the characters *Pei-to* intended to render the name of the Bodhi tree. It was only after the time of Fa-sien, that the characters *P'u-ti* for rendering this name came into use.

On the other hand some Chinese authors chose the characters **貝多** *Pei-to* to designate the Palms, or rather the leaves of Palms, which are used in India for writing (Palmyra palm). Chinese writers explain, that *Pei-to* means leaf (*patra*) in Sanscrit. But the Palmyra palm bears the Sanscrit name *Ta-la*.

Mr. Sampson (l. c. p. 180) gives the translation of several quotations in the Kuang-kün Fang-p'u, regarding the *Pei-to-shu*. As I am not able to present to the reader, a more correct translation, I may be allowed to quote Mr. Sampson's words, adding only a few explanations.

in China. Ainslie means probably **榕樹** *Yung-shu*. Under this name, which does not occur in the *Pên-ts'ao*, the Kuang-kün fang-p'u describes pretty well the Banyan tree, as a large wide branching evergreen tree, with numerous rootlets pendant from the branches, which on reaching the soil penetrate it and form, as it were, new trunks, so that a large tree will have roots in 4 or 5 different places. A single tree will afford a shade of several mow in extent. A fine drawing of the Yung tree is found in the Ch. W. XXXVII 10. Mr. Sampson gives much interesting information about the Banyan tree in China. (Notes and Queries III p. 72.)

"The Banyan tree of South China, as the distinguishing name Bastard-banyan, which is often applied to it, imports, is not considered identical with though it is closely allied to the celebrated Banyan tree of India. According to Flora Hongkongensis the Bastard banyan is the *Ficus religiosa* L. In Southern China there is scarcely a rural ferry landing on the rivers of Kuang-tung, that is not furnished with one or more, to afford shelter to the passengers as they await the return of the boat; few public buildings are without the tree to adorn and shade the space in front or the court yards behind. There is no doubt, that the Banyan is a native of this part of the world. In China it extends northward as far as the Yang-tze; it is abundant in the Fu-kien province, and has for that reason given its name to the capital city Foochow, which is poetically termed **榕城** *Yung-ch'eng* or Banyan city;

and besides growing abundantly in the more Southern provinces, it forms a prominent feature in the landscape along the rivers south of the Poyang lake.

Mr. Sampson states, that the Yung tree is mentioned only by modern Chinese authors. But he overlooked the fact, that the first book quoted in the Kün-fang-p'u about the Yung tree is the Nan-fang-ts'ao-mu-ch'uang (4th century) and that some of the statements, which Mr. S. translates, are taken from this work.

The Sanscrit name of *Ficus indica* is *asvattha*. By this name it is always called in the Vedas, Shastrs, Puranas and other ancient Indian writings. Kreesna said: "The Eternal Being is like the tree *asvattha*, the roots of which turn towards the heaven, whilst the branches descend to the ground. (Cf. Bhagavat-geeta or Dialogues of Kreesna and Arjoon, quoted in Ritter's Asien IV 2, p. 665). This points unmistakably to *Ficus indica*. Some savants, however, consider *asvattha* as a synonym for the Bodhi tree (*Ficus religiosa*). Cf. Amarakocha l. c. p. 84, also Asiatic Researches Vol. IV p. 309. Mr. Eitel (Chinese Buddhism I p. 25) uses also the name *asvattha* (**阿濕**

The *Shi-wei-ki* (4th century) states. In **洛陽** *Lo-yang* (the Chinese Capital during the Tsin dynasty 265-420 A. D., to the West of the present Ho-nan-fu) the Yih Tsin bridge leads to the Bôdhi-manda (altar of intelligence, v. Eitel l. c. p. 25) where the Buddhist classics were translated. At this Bôdhi-manda were upwards of ten Brahmin and Indian priests making a new translation of the classics, the originals of which came from abroad and were written on leaves of the *Pei-to* tree; the leaves are one foot and five or six inches in length, and more than five inches broad; in form they are like a **琵琶** *Pi-pa* (guitar) but thicker and larger; they are written on crosswise, and are bound together in books of various sizes.

The *Yu-yang-tsa-tsu*, or Desultory Jottings of Yu-yang (close of the 8th century) reads as follows:

The **根多** *Pei-to* tree comes from Magadha (v. s.); it is sixty or seventy feet in height, and its leaves do not fall in winter. There are three kinds of this tree:

1. **多羅婆力义貝多** *To-lo-p'o-li-ch'a-peï-to*.

2. **多利婆力义貝多** *To-li-p'o-li-ch'a-peï-to*.

喝咄 *A-shi-ho-ta* in Chinese books) as a synonym for the Bodhi tree. It seems indeed, that the two sacred trees of India, *Ficus religiosa* and *F. indica* are often confounded by native writers. Other Sanscrit names of *Ficus indica* are *Vata* and *Nyagrodha* (Cf. Asiatic Researches IV p. 309, also Amarakocha l. c. p. 86). The latter name is rendered in Chinese Buddhist books by **尼拘律** *Ni-kü-lü*. This tree *Ni-kü-lü* is mentioned also by Fa-sien (p. 24), besides the *Pei-to-shu*, as a tree, beneath which Buddha sat on a square stone, turned to the East. Perhaps some of the quoted synonyms relate to other species of the Genus *Ficus*. Sir W. Jones in the Asiatic Researches IV p. 109 enumerates 4 kinds of holy Fig trees in India, distinguished by different Sanscrit names. Ritter in his Asia, IV 2, p. 656-85, gives very valuable accounts of the sacred Fig trees in India.

Besides these trees Buddhist works enumerate some other trees, in connexion with the different Buddhas, namely.

The *Pandarica* (*Bignonia spec?*)

The *Patala* tree (in Chinese **波吒釐** *Po-to-li*), the Trumpet-flower (*Bignonia suaveolens*, according to Wilkins.)

The *Sal* tree **娑羅樹** *So-lo-shu* in Chinese). *Shorea robusta*. Sakyamni's (Buddha's) death took place in the shade of Sal trees. Mr. Eitel (l. c. p. 114) commits an error in identifying *Shorea robusta* with the Teak wood. Teak wood is obtained from *Tectonia grandis*.

Sirisha (in Chinese **尸利沙** *Shi-li-sha*. Cf. *Pên-ts'ao* XXXV 3. Article **合歡** *Hô-hua* n. *Mimosa Sirisha*, according to Roxburgh.

3. 部婆力叉 *Pu-p'o-li-ch'a*.

The leaves of the two first, and the bark of the last named, are used for writing on. *Pei-to* is a Sanscrit (梵) word (*patra*), which translated into Chinese signifies "leaf"; *Pei-to-p'o-li-ch'a* (*patra vrikcha*) being translated means "leaf tree." The classics of the Western regions are written on the leaves and the bark of these three kinds of tree, and they may be preserved for five or six hundred years without injury. From *Kiao-chi* (Cochin China, v. s.) the wood of this tree has lately been exported as material for the manufacture of bows; for this purpose it answers well.

The Pên-ts'ao describes the same Palm (XXXI p. 21), but quotes only the following statement from the *Huan-yü-chi* (close of the 10th century).

緬甸 *Mien-tien* (Burmah) is situated to the South of 滇 *Tien* (Yün-nan); it possesses the 樹頭欖 *Shu-t'ou-tsung* (tree head Palm), which is five or six feet in height and bears a fruit like a Cocosnut; the natives put some leaven (麴) in a jar, which they suspend beneath the fruit, cutting open the fruit so that the liquid runs into the jar; this makes wine which is called "tree head wine;" if leaven be not used they boil the liquid down into sugar. This is the 貝 *Pei* tree. The Burmese use the leaves to write upon.

Finally the History of the Liang dynasty (502-557), Chap. 54, mentions a wine tree, 酒樹 *Tsin-shu*. From the juice of its flowers wine can be made. This tree grows in 頓遜 *Tun-sun*, a country lying 3000 li to the South of Fu-nan (v. s.) The *Hai-kuo-tu-chi* states, that Tun-sun was in the peninsula of Malacca.

All the above descriptions of Chinese authors point to Palms, the leaves of which are used to write upon and which yield palm wine, and especially to the *Palmyra palm*, *Borassus flabelliformis*. The *Palmyra palm* is found throughout India, especially in the dry and hot regions. The limit of its geographical distribution reaches to the North as far as the 25°. It grows in Burmah and may occur also in Yunnan. Grosier (la Chine II. p. 534.) speaks of *Borassus tunicata* Lour. as of a Chinese palm: "Le Rondier (*B. tunicata*) croit à la Chine et dans les Indes. Les Chinois méridionaux, comme les Indiens emploient ses grandes et larges feuilles palmées à fabriquer des évantails assez grands pour mettre plusieurs

hommes à l'abri du soleil et de la pluie." The fruits of the *Palmyra-palm* are about the size of a child's head and contain a milky juice like the Cocos-nut, much used among the natives as medicine. Therefore the ancient botanists called it "nux medica." The long stalked leaves from 8 to 10 feet long, resemble a fan. They are used for many useful purposes, in the manufacture of hats, umbrellas, for thatching roofs &c. The same leaves furnish the paper used by the natives. According to Crawford the greatest part of the Pali literature was written on leaves of the *Palmyra-palm*, from 1 to 1½ feet long, by scratching the letters with an iron stylus. The writings are made legible by rubbing them with a black powder.

The Sanscrit name of the *Palmyra-palm* is "tala" (rendered by the Chinese sounds *To-lo* v. s.) This name was known by Arrianus, who wrote (second century in his Hist. Ind. VII p. 43: *Arborum corticibus Indos vesci solitos fuisse, vocari autem eorum lingua eas arbores Tá-la*).

But there is yet another Palm in India the leaves of which supply the natives with paper, the *Corypha umbraculifera*, or *Talipot palm*, a native of Ceylon and the Malabar coast. Some of the sacred books of the Singalese are written upon the leaves of this palm.

As regards the *Shu-t'ou-tsung* (v. s.) and the mode of obtaining wine from it in Burmah, as described by the ancient Chinese authors, this seems to refer also to *Borassus flabelliformis*. The "Toddy" or palmwine is obtained from the flower spikes (spathes) of the palm, from which it flows after an incision. It is intoxicating after fermentation. Toddy is also furnished by several other palms of India, namely *Phoenix sylvestris*, *Cocos nucifera*, *Arenga saccharifera*, *Caryota urens*.

8 and 9. 鳳尾蕉 *Fèng-wei-tsiao*
and 鐵樹果 *Tie-shu-kuo*.

Cycas species.

I find in the *Chi-wu-ming-shi-t'u-k'ao* the description and engravings of two palms, which are not described separately in other Chinese botanical works. Both seems to refer to species of *Cycas*. The following short accounts are there given of them.

鳳尾蕉 *Fèng-wei-tsiao* (Phoenix tail's Banana) *Ch. W. XXXVII. 28*.—This is a tree of Southern countries. In Annam it grows abundantly. The trunk is covered with scales. The leaves resemble the leaves of the *Tsung-lü* (v. s.) are pointed, very hard, shining and smooth. If the tree is

about to decay it must be burned by a red hot iron nail; then it will thrive again. The Pên-ts'ao identifies the Fêng-wei-tsiao with the Date-palm (v. s.) But the author of the *Ch. W.* believes, that Li-shi-chên is wrong. The drawing in the *Ch. W.* represents a Palm-tree with pinnate leaves.

鐵樹果 *T'ie-shu-kuo* (Fruit of iron tree.) *Ch. W.* XXXVI 43. This tree grows in **滇南** *Tien-nan* (Yün-nan province.) On the top of the tree there grows a bundle of leaves, crowded together, which are 7-8 inches in length and resemble in shape a spoon with its handle. From the borders of these spoonlike leaves the fruits proceed. They are roundish, flattened, with a depression in the middle. These fruits are inedible. Within there is a kernel. The natives of Yün-nan call them "Phoenix' eggs." The tree bears fruits only once in every 12 years. It is cultivated in gardens, only as a curiosity, but it is not classed among the fruit trees. The drawing of the *T'ie-shu-kuo* in the *Ch. W.* represents very well the pinnately cleft fruit-bearing leaves, with the nut like fruits at their margins, so characteristic of the genus *Cycas*.—What the Chinese tell regarding the revivification of the Fêng-wei-tsiao by iron is practised by the Hindus on the *Cycas circinalis*. Büsching (*Erdbeschreibung, Asien* V. 4 p. 779) states:

"Merkwürdig ist, dass *Cycas circinalis* eine grosse Sympathie zum Eisen hat, indem der Baum sogar, wenn er absterben will, durch einen eingeschlagenen eisernen Keil wieder neues Leben erhalten soll."—I. Bontius (*Histor. natural Indiae orient.* 1631) tells (p. 85): "In Japonia arbor Palmae figura crescit, quae si a pluviis permaduerit, tanquam peste correpta statim exarescit, quam mox cum radicibus avulsam in locum apricum siccandam exponunt indigenae, et tum in eandem scrobem injecta prius arena fervida, aut scoria ferri, replantant, et si qui rami exsiccati, vel avulsi sint vel decidere, eos clavis ferreis trunco affigunt, et sic pristino virori restituitur." This quotation points probably to *Cycas revoluta*, a Japanese species. This tree, much cultivated in China as an ornamental plant bears at Peking the popular name **鐵樹** *T'ie-shu** (iron

tree).—As regards *Cycas circinalis*, Dr. Hance states (*Notes and Queries* III p. 95) that there does not seem any evidence of its occurrence on the mainland of China, but it grows wild in Formosa.

These are palms and palm like trees, the description of which I have been able to find out in Chinese botanical works. But in the Chinese works are left out, I think, some representatives of the Palm order in China. Some European writers mention several species of *Calamus* (Rattans) as growing in Southern China. Grosier (*la Chine* II 360) states: "Le rotang, que les Chinois appellent *ten*, croît dans toutes les contrées méridionales de l'Empire; la province de Kouan-ton en fournit une immense quantité, et il abonde surtout dans les environs de *Sou-tcheou-fou*, où les montagnes en sont couvertes. On en distingue plusieurs espèces, dont une se fait surtout remarquer par la prodigieuse longueur de ses tiges (*Calamus rudentum*, Lour.) L'espèce la plus commune à la Chine, et qu'on emploie à un plus grand nombre d'usages, est celle qui ne pousse qu'une seule tige (*Calamus verus*, Lour.) Le rotang est très souple et ne se rompt que très difficilement; aussi en tire-t-on le parti le plus utile. Il fournit à la marine Chinoise des câbles et des cordages. On le divise en brins longs et déliés, dont on façonne des corbeilles, des paniers et surtout des nattes, sur les quelles les Chinois couchent en été."

the summit, are of a purple colour, resembling

the **芭蕉** *Pa-tsiao* (Banana.) Therefore the tree is also called **朱蕉** *Chu-tsiao* (red Banana.) The name *T'ie-shu* refers to the reddish iron colour of the whole tree. The blossoms resemble those of the **桂** *Kui* (*Cinnamomum Cassia*.) In Bridgman's *Chrestomathy* p. 453 the *T'ie-shu* is identified with *Dracaena ferrea*. In Grosier's "*la Chine*," III 96, *Dracaena ferrea* is described as follows: "Cet arbrisseau s'élève à huit pied de haut. Sa tige, d'un ponce de diamètre est simple, à noeuds rapprochés, produits par la chute des feuilles. Il paraît appartenir à la famille des palmiers."

Lamarck (*Botanique* II a p. 324) says regarding *Dracaena terminalis*: "Cette plante s'élève à la hauteur de huit à dix pieds, sur une tige arborée, feuillée à son sommet, et est souvent remarquable par la couleur pourpre que prennent toutes ses parties. Ses feuilles sont grandes, petiolées lancéolées, striées par des nervures latérales, obliques comme dans celles des Balisiers (*Canna*). Cette plante croît à la Chine, Burnet states; "*Dracaena terminalis* is planted as a landmark in China as well as India,"

* The **鐵樹** *T'ie-shu* of Chinese books relates not to a palm, but probably to a species of *Dracaena*. The description given of it in the *Ch. W.* XXX 31, is the following:

The *T'ie-shu* is a little tree, several feet high with an undivided trunk without lateral branches and closely packed joints like a palm. The leaves, which are aggregated at

But Dr. Williams (Middle Kingdom I p. 278) says: "The Rattan has been said to be a native of China but this requires proof; all that used at Canton for manufacturing purposes is brought, together with the Betelnut from Borneo and the Archipelago."

According to Bridgman's Chrestom. the Rattan is called 沙藤 *Sha-t'eng* (sand liana) at Canton. The character *T'eng* corresponds with the European term "liana," for it is used by Chinese writers for many coarse climbing plants. The Kuang-kün-fang-pu (Chap. 81) and also the Pên-t'sao (Chap. XVIII b, Twining plants) mention about 50 kinds of *T'eng*. But the *Sha-t'eng* is not treated of. I cannot find in the *Ch. W.* a drawing, which could be referred to a Rattan.—Dr. Hance observed three kinds of *Calamus* in the island of Hongkong (Cf. Bentham's *Flora Hongkongensis*.)

In concluding, I have undertaken to illustrate my notes on Chinese Botany by several Chinese woodcuts, representing plants, treated of in the foregoing paper. They are cut by a Peking artist after drawings from the *Chi-wu-ming-shi-t'u-k'ao* and printed on Chinese paper and according to the Chinese method. Although they do not stand high as specimens of art, they will give at least an idea to the reader of the drawings in the best Chinese pictorial work of this class. I have chosen the following representations.

1. 蜀黍 *Shu-shu*. *Sorghum vulgare*
- I. 44.
2. 梁 *Liang*. *Setaria italica*. I. 18.
3. 薯蕷 *Shu-yü*. *Dioscorea Batatas*.
4. 籐麻 *T'ing-ma*. *Sida tiliacifolia*.
- XIV. 14.
5. 商陸 *Shang-lu*. *Phytolacca*. XXIV. 3.
6. 佛手柑 *Fo-shou-kan*. *Citrus sarcodactylus* XXXI. 24.
7. 椰子 *Ye-tsu*. *Coccoloba*. XXXI 18.
8. 鐵樹果 *T'ie-shu-kuo*. *Cycas*.
- XXXIV. 43.

ADDENDA.

Red Rice.—In treating of the different kinds of Rice known at Peking I omitted to mention a singular variety of rice, called 御稻米 *Yü-tao-mi* (Imperial Rice) or 香稻米 *Siang-tao-mi* (fragrant Rice) or 紅稻米 *Hung-tao-mi* (red Rice.) This Rice is mentioned in the Memoirs of Emperor Kanghi, 1662-1725 (聖祖御

製,) quoted in the *Shou-shi-t'ung-k'ao*, Chap. 20. The Emperor states, that he once, discovered, while walking among the rice fields in the neighbourhood of his summer palace, a singular rice plant, which was ripe much earlier, than the other rice and bore a very beautiful corn of a red colour and pleasant odour. Kanghi gave orders to have this corn sown in his gardens. Its culture was very successful and this rice was afterwards used for the Imperial table because of its very pleasant taste. As it ripens early it can be cultivated also beyond the great wall (in Mongolia,) where the frost begins very early and ceases very late. The Emperor sent also this rice for cultivation to Chekiang and Kiang-nan, where two crops yearly can be obtained from it. I am not aware whether the *Yü-tao-mi* is now generally cultivated in China. But in the neighbourhood of *Yüan-ming-yüan* (the Imperial summer palace) its cultivation is still continued. The corn of this kind of rice is not completely red, as the Emperor states, but of a pale carnation colour with brown spots. When boiled it becomes very pleasant to the taste.

I have expressed some doubt whether *Rye* occurs in the Chinese dominions. Since writing this I read an article of Mr. Simon (Journal of the North China Branch of the Royal Asiatic Society New series No. 4, Carte agricole d. l. Chine), in which he states that Rye is cultivated in the province of Shensi. Mr. S. does not say whether he speaks from his own observation; he does not give the Chinese name of the plant. It was in vain that I looked through Chinese works to make out a cereal, which could be identified with Rye. But perhaps the 黑龍江麥 *Hei-lung-kiang-mai* (wheat from the Amur River,) mentioned in the Memoirs of Emperor Kanghi (quoted in the *Shou-shi-t'ung-k'ao*, Chap. 26 p. 10) refers to Rye. It is there said that this kind of corn was brought from 鄂羅斯 *Ao-lo-ssu* (Russia). Rye is largely cultivated in Siberia.

The Chinese Oats 青稞 *Tsing-ko* * in Chinese books is not, as I stated above, identical with our common Oats (*Avena sativa*).

* The character 青 *Tsing*, which is met with very often in Chinese descriptions of plants is one of the ambiguous characters, in which the Chinese language is so rich. Morrison translates it by "light green colour," de Guignes by "blue," Schottt (Chinese Spr ach

iva), but resemble more the *Pill corn*, (*Avena nuda*), the glumes being much shorter than those of *Avena sativa* and the grain separating very easily from it. The Chinese oats was described by Fischer as *Avena chinensis*.

I stated above, that at Peking now a days the character 黍 *Shu* is applied to a kind of *Panicum*, allied to *Panicum miliaceum*. The corn has glutinous properties and is called 黄米 *Huang-mi* (Yellow corn.) This character *Shu* has been for a long time erroneously used in this connection and this erroneous application of it took place before the 6th century. The Pên-ts'ao (XXIII 4) quotes a writer of the 6th century, who states, that the *Shu* is cultivated to the North of the Yang-tse-kiang. The plant resembles the 蘆 *Lu* (Reed) the corn is greater than millet. The author adds, that this character *Shu* is erroneously applied to another kind of corn 秫. (This character is likewise pronounced *Shu*.) This latter cereal is separately described in the Pên-ts'ao (XXIII 13.) The grain called *Huang-mi* is said to possess much glutinous matter. It is used for manufacturing alcoholic drinks. This corn was known to the Chinese in the most ancient times. It seems to me, that the meaning of the character 黍 *Shu* in ancient times was not glutinous Millet (as Dr. Legge states, c. f. his translation of the *Shu-king*), but rather *Sorgho*, as Dr. Williams translates (Bridgman's *Chrestom.* p. 449).

I have stated above, that the character 杏 *Sing*, meaning *Apricot* does not occur in the text of the five Cardinal Classics. But Biot in translating the *Chou-li* states (l. c. I p. 108): "Les paniers de l'offrande des aliments sont remplis avec des Jujubes, des Châtaignes des Pêches, des Abricots secs &c." Biot translates the character 櫟 *Lao* by dried apricots. This is not correct. In the ancient Dictionary *Shuo-wen* it is explained by 乾梅 *Kan-mei*, dried plums. Cf. also Kanghi's Dictionary.

lehre p. 47) by "bläulich grau, olivenfarbig," Wassilyeff (Chinese Russian Dictionary) by "dark or black." All these sinologues are right, for the character T'sing does not relate to a fixed colour. Its meaning depends upon the thing to which it relates; referring to a horse its meaning is grey, referring to silk it is black, but if it refers to a leaf it must always be translated by dark green.

Regarding the question ventilated above about the native country of the *Ground-nut*, *Arachis hypogaea*, which Decandolle believes to come from America, I would quote a statement of Piso (Hist. natur. Indiae occident. 1658 p. 256): "Fructus subterraneus ex oris Africae olim translatus, tandem Americae natus quasi factus, Mandobi vocatur." The further description of this plant and the drawing given of it by Piso without doubt refer to *Arachis hypogaea*.

It will not be without interest, I think, if I notice here shortly, as an addition to my former statements about *Tea*, the time, when Europeans first became acquainted with this renowned plant. It is well-known, that the use of the *Tea* was first introduced into Europe by the Dutch East India Company in the first half of the 17th century. But it was described much earlier by European savants. Bontius (Hist. natur. and med. Indiae orient. 1631 p. 87,) gives a very good drawing of the *Tea shrub*: "De Herba seu Frutice quam Chineses *The* dicunt, unde potum suum ejusdem nominis conficiunt. B. states, that no European has seen the Chinese *Tea* plant and that he was indebted for all information about it to the General Spex, who resided several years in Japan and saw it there growing. *Tea* is first made mention of in the work of Petrus Maffeus (Historiarum Indicarum select. libri XVI, 1539, in the 6th and 12th Chap.) I have not seen it, but it is quoted by Bontius.

Having treated in the foregoing notes of the most important cultivated plants of the Chinese and of their origin, it will not appear superfluous if I dedicate also a few words to the *Sugar-cane*, which is extensively cultivated in Southern China,—all the more as the statements of our Savants about the Chinese *Sugar-cane* do not always agree.

Rondot (Commerce d'Exportation de la Chine 1848, p. 202) states: "La Chine, si nous en croyons les documens historiques des anciens temps, et en juger par les peintures des plus anciennes porcelaines (!), semble être la première contrée qui se soit occupée de la culture de la canne et de l'extraction du sucre."—The same is repeated in Dr. Williams' Commercial Guide, p. 139.

Father Cibot states (Grosier l. c. III, 206): "La canne à sucre ne fut introduite à la Chine que vers la fin du troisième siècle depuis notre ère."

Mr. Stan. Julien notices (Industries de l'Emp. Chinois, p. 204): "La canne à sucre a été introduite en Chine à une époque très reculée mais les Chinois, pendant des longues années, ne surent pas extraire le suc cristal-

lisable du jus sucré. Ce fut dans l'intervalle de temps compris entre les années 766 et 780, sous la dynastie des Thang, qu'un religieux indien, nommé Tseou, voyageant dans la partie occidentale de la province de Sse-tchuen, enseigna la fabrication du sucre de canne aux habitants du Céleste Empire."

Let us refer to the Chinese records about the Sugar-cane. I have not been able to find any allusion to the Sugar-cane in the most ancient Chinese works (five Classics). It seems to be mentioned first by the writers of the second century B. C. The first description of it I find in the Nan-fang-ts'ao-mü-ch'uang (4th century) in the following terms.

The 諸蔗 *Chê-chê* is called also 甘蔗 *Kan-chê** (kan, sweet, or 竿蔗 *Kan-chê* (kan, a kind of Bamboo.) It grows in *Kiao-chi* [Cochin China (v. s.)]. It is several inches in circumference, several *Chang* high (1 *chang* = 10 feet) and resembles the Bamboo. The stem, if broken into pieces, is edible and very sweet. The juice expressed from it, is dried in the sun. After several days it changes into Sugar (飴) which melts in the mouth. This sugar is called 石蜜 *Shi-mi* (stone honey) by the natives. *Ssu-ma-siang-ju* (a poet of the second century B. C.) states in his poem *Lo-ko*, that the sugar-juice possesses the property of removing the bad effects of intoxication. In the year 286 A. D. the realm of *Fu-nan* (in India beyond the Ganges, v. s.) sent sugar-cane as tribute. The reader will remark, that here the sugar-cane is not mentioned as indigenous in China.

The *Pên-ts'ao* gives (XXXIII. 13) a good description of the Sugar-cane and its varieties, of the manufacture of Sugar &c., and quotes several authors of the Liang, T'ang and Sung-dynasties, who describe the plant. In the *Kuang-kün-fang-p'u* (Chap. 66, p. 17) it is stated, that the Emperor 太宗 *Tai-tsung* 627-650 sent a man to *Mo-ko-to* (Magadha an ancient kingdom in India, the modern Bahar) to learn there the method of manufacturing sugar.

The ancient Chinese annals mention often among the productions of India and Persia

* These names must not be confounded with the 甘藷 *Kan-chu* (shu), or sweet Potato (v. s.), written with the same characters. The second character however is differently pronounced (*Shu* according to Kang-hi's Dictionary, *Chow* according to Morrison) if it refers to the sweet Potato.

the *Shi-mi* † (stone honey.) This is white crystallized sugar as the *Pên-ts'ao* explains, called also 白沙糖 *Po-sha-tang* (white sand sugar.) It is hard like a stone and white like snow.

In all probability the Sugar-cane was first cultivated in India, from which locality it spread. There can be found no proof from Chinese sources, that the Sugar-cane passed from China to India, as some authors assert. (Cf. Lindley, Treasury of Botany p. 1003.) The Sugar-cane seems to have been cultivated in India for the making of sugar much earlier, than in China. The Sanscrit name of Sugar "Sarkara" is rendered by Pliny (about our era) by the word "Saccharum," but his statements about sugar are not at all correct. (l. XII. c. 8.) "Saccharum et Arabia fert, sed laudatius India. Est autem mel in undinibus collectum, gummis modo candidum et fragile amplissimae Nucis Avellanae magnitudine, ad Medicinae tantum usum." The names for Sugar in all European languages are derived from the Sanscrit word *Sarkara*. The Persian name of Sugar is "kand." This seems to be derived from the Sanscrit "khanda," Sugar in lumps. From the same Sanscrit word is also derived our name Sugar-candy, or crystallized Sugar. The Sugar-cane is largely cultivated in Northern Persia, namely in the province of Mazanderan, near the Caspian sea.—Lindley states (l. c.) that the Venetians first imported the Sugar-cane from India to Europe by the Red Sea prior to 1148.

As regards the cultivation of the Sugar-cane in China now-a-days, the statement of Dr. Williams (Commercial Guide p. 139) is correct, I think, that it is cultivated everywhere South of lat. 30°. But I am astonished to find a statement of Mr. Champion (Industries de l'Emp. Chinois p. 207.) who speaks of the true Sugar-cane as growing in the province of Chili.

The true Sugar-cane (*Saccharum officinarum* and perhaps other allied species) growing in China, must not however be confounded with what is called the *Northern China Sugar-cane*. This is the *Sorghum Saccharatum*, a plant now-a-days largely cultivated in Europe and America for the purpose of manufacturing Sugar from it. This plant was first introduced from Shanghai into France by the French Consul M. Montigny, in the year 1851, whence it spread over Europe and America, after it was proved,

† I must here correct an error, into which I fell in stating (Notes and Queries IV. p. 56), that *Shi-mi*, mentioned as a product of Persia in the Chinese annals, may be the sweet hardened exudation-product of trees.

that it is very rich in Sugar (10-13%). In the year 1862 Mr. Collins was sent from America to China in order to study the mode of manufacturing Sugar from this plant by the Chinese. But he was much astonished at finding, that the Chinese knew nothing about the fact, that Sugar can be obtained from it. The cultivation of it is limited in China. The stem, cut in little pieces is eaten in a raw state. The grain is used like the grain of Sorghum vulgare. In the Chinese botanical works the Sorghum Saccharatum is mentioned under the same name as the Sorghum vulgare. Cf. article 蜀黍 *Shu-shu* P. XXIII. 6, Ch. W. I. But it is there said, that two kinds of this plant are cultivated; the one is glutinous and with glutinous Rice is used in manufacturing alcoholic drinks and also made into cakes. This is Sorghum Saccharatum. On account of the glutinous properties of the plant, it is very difficult to obtain Sugar from it in a pure state. The other kind (Sorghum vulgare, or 高粱 *Kao-liang*) is not glutinous. It makes good gruel, and cakes and is good for feeding cattle. Cf. Mr. Collins's article regarding the Northern Chinese Sugar-cane in the North China Branch of the Royal Asiatic Society 1865.

In order to complete my notes on Chinese cultivated plants, I ought also to have treated of the Poppy (*Papaver somniferum*.) and now largely cultivated throughout the whole Empire. But this theme has already been largely treated by several writers in our periodicals in China (*Chinese Repository*, *Notes and Queries* &c.) I will therefore merely remark that the Opium plant is not indigenous in China, but it was brought at the beginning of the 9th century from Arabia. Therefore the first Chinese name for Opium 阿芙蓉 *A-fu-jung* (P. XXIII 24) represents the Arabian name, being "Afyun." Other names, as quoted in the Pên-tsao are 鴉片 *Ya-pien* or 阿片 *A-pien*. Both resemble "Opium," which name, as is known, is derived from a Greek word. The popular name of Opium at Peking is 大烟 *Ta-yen* (great smoke.) In the second half of the 17th century the vice of Opium smoking began to prevail in China. Since England made the Chinese acquainted with the benefit (!) of Opium, they devote a great part of their arable land (illegally however and against repeated Imperial Edicts) to the cultivation of it, and it seems that the Poppy-plant will soon be considered by the miserable Chinese people

of the present day as important a cultivated plant, as the "five kinds of corn" which Emperor Shen-nung, the Father of Agriculture, taught them to sow.

Since writing on the European works, which try to identify Chinese names of plants with European scientific names, I have obtained a small work, treating of the same subject, *Essai sur la pharmacie et la matière médicale des Chinois*, par Debeaux 1865. I would quote some passages from this treatise, in order to show how useless and unintelligible it is to quote Chinese names of plants in European spelling, without the Chinese characters. It seems to have been unknown to M. D., that before him Tatarinov, Hanbury and others, wrote about Chinese materia medica, for he quotes only as regards the Chinese names Lourcero, Loureiro in his *Flora Cochinchinensis* gives a good number of indigenous names of plants, but without Chinese characters. I think, these names of Lourcero, quoted by numerous writers on China, as Chinese names of plants, are rather Cochinchinese for it is only in a few cases, that I have succeeded in recognizing them in Chinese botanical works. M. D. gives also a great many new Chinese names. For the most part they are either completely unintelligible, or very distorted, or erroneously applied.

Page 20 M. D. states that *Stillingia Sebifera* is *Ngan-shu* in Chinese, and p. 90: *Pi-ma-tse* ou fruits à peau huileuse (!) nommés aussi *Ho-tien-tse* fruits, qui produisent la lumière (!) sont les graines de l'arbre à Suif, *Stillingia Sebifera*. But all Chinese and European writers agree, that the Tallow tree is called 烏白木 *Wu-kin-mu* in Chinese. 蓖麻子 *Pi-ma-tsu* are the seeds of *Ricinus communis*.

Page 69 and 35 *Le Che-tze*, fruit du *Crataegus bibass* ressemble par sa forme et sa couleur à une grosse tomate qui serait aplatie sur la partie calycinale. M. D. saw evidently the fruits of the 柿子 *Shi-tsu*, *Diospyrus Kaki*.—*Crataegus bibass* 枇杷 *Pi-pa* in Chinese.

Page 97 *Tsoun*, *Allium sativum*, *Tsoun-tse*, *Allium cepa*, according to M. D.—But *Allium sativum* (Garlic) is 蒜 *Suan*, *Allium cepa* (Oignon) 葱 *Ts'ung* in Chinese.

Page 68 *Kin-hiang*, bois d'Aloes produit par l'*Aloexylon agallochum*, et p. 89: *Tchin-hian*, bois de Santal jaune.—But Aloe-wood is

沉香 *Chên-siang*, and the Sandal **檀香** *Tan-siang*. *

Page 77. *Pekin-hou* ou *Man-lan-hoa*, fleurs de *Callistephus sinensis*. The Chinese Aster (*Callistephus*) is called **菊花** *Kü-hua* in Chinese books and this name is known throughout the whole Empire. But there are numerous varieties with different local names.

Page 80. *Lan-hua*, fleurs d'*Olea fragrans*.—*Olea fragrans* is known to the Chinese as **桂花** *Kui-hua* in Peking as well as in Southern China (cf. Bridgman's *Chrestom.* p. 455, Grosier III, p. 22.) But **蘭花** *Lan-hua* is applied to different *Orchideae* (at Peking to *Cymbidium*).

Page 85. *Yen-tchi-hoa*, c'est à dire fleur qui sent la nuit, racines du *Mirabilis Jalapa*.—*Mirabilis Jalapa* is indeed called **胭脂花** *Yen-chi-hua* (in Chi-fa, v. Bridgman's *Chrest.* p. 454) at Canton, but the Chinese characters mean "cosmetic grease."—**夜**

來香 *Ye-lai-siang* (fragrancy coming in the night) is *Pergularia odoratissima* (*Ch. XXX.* p. 13).

Page 87. *Nin-fo-tze*, is *Buck-wheat* according to M. D. As far as I know Buck-wheat is **蕎麥** *Kiao-mai* in Chinese books as well as in the popular language throughout the whole Empire (Bridgman's *Chrest.* p. 447).

Page 89. *Yo-hoan-tze* = *Myristica moshata*.—The only Chinese name for *Nutmeg*, I know, is **肉豆蔻** *Jou-tou-kou* (cf. Tatarinov l. c. p. 64. Dr. Williams' Commercial Guide).

Page 92. *Lien-tze*, fruits du Châtaigner. The name of the Chestnut is **栗子** *Li-tsu*.

Page 100. *Tao-ya* = semences d'Orge, *Hordeum hexastichon*. The Chinese name of Barley is **麥** *Ta-mai* (v. s).

Page 101. *Kin-tsao-che*, tiges, et semences du *Sorghum Saccharatum*.—Such a name for Sorgho does not exist I think, in China.

* The Pên-tsao (XXXIV, 28) explains the name *Chên-siang* (Fragrancy sinking under the water) by the heaviness of the wood. *Lishî-chên* states, that the Sanscrit name of the wood is **阿迦囉** *A-kia-pie*. The third character may be a misprint, for the Sanscrit name of Aloe-wood is *Agaru* (*Amarakochia* l. c. p. 166.)—*Garu*, heavy in Sanscrit.

Page 24. La résine d'une essence de pin originaire du Thibet en nommé *Po-go-song* est employé dans tout le Nord de la Chine.—

白果松 *Po-kua-sung* is at Peking the popular name for *Pinus Bungeana*, a splendid Pine with white bark. It is met with everywhere in the neighbourhood of Peking. As far as I know this tree is not a native of Thibet, and has not been detected elsewhere than in the neighbourhood of Peking.

What M. D. means by *Ka-fa-hiang* (cucens mâle) and *Yün-hiang* (cucens femelle) page 65, I am not able to state. The Chinese name for *Olibanum* is **乳香** *Ju-siang*.

Page 93. *Chou-tso*, tiges feuillées et sommités florifères du *Cannabis sativa*. Les préparations méd. prennent le nom *Huang-yeou*, c'est-à-dire dans le dialecte du Pékien, faisant oublier le chagrin ou la douleur. M. D. believes, that the word *Huang* is derived from the Egyptian or Persian "bengh." These names quoted as Chinese names of Hemp and its preparations, I can nowhere find in the Pên-tsao, but his *Huang-yeou* is probably **黃藥** *Huang-yao* (yellow medicine) whilst **忘憂草** *Wang-yu-tsao* (meaning make forgotten sorrow) is given in the *Ch. W.* (XII 42) as a synonym of

萱草 *Süan-tsao*, *Hemerocallis graminea* according to Tatarinov.

LIST OF CHINESE WORKS, QUOTED IN THE FOREGOING NOTES.

As the greater part of these works cannot be found in Wylie's Notes on Chinese Literature, the information regarding them has been derived from an examination of the **四庫全書** *Ssu-k'u-t'süan-shu*, the great Catalogue of the Imperial Library 1790. I hereby give only the title, the author's names and the time of publication. All these works treating of *Materia medica*, Botany, Geography, History &c., are often quoted in the Pên-tsao and in other Chinese Botanical works.

Works, written before the third century B. C.

1. **神農本草經** *Shên-nung-pên-tsao-king*. Classical herbal, or *Materia medica* of the Emperor *Shên-nung*. 2700 B. C.

2. **書經** *Shu-king*. Book of History, compiled by **孔夫子** *Kung-fu-tsu* (Confucius) about 500 B. C. from the historical remains of the time of Emperor Yao (24th century B. C.), the **夏** *Hiä* dynasty

(2205-1766 B. C.), the 商 *Shang* dynasty (1766-1122 B. C.) and the 周 *Chou* dynasty, under which Confucius lived.

3. 詩經 *Shi-king*. Book of Odes. Collection of ballads used by the people in ancient times in China; also by Confucius.

4. 春秋 *Chun-tsu*. Spring and Autumn Annals, by Confucius.

5. 周禮 *Chou-li*. Ritual of the Chou dynasty, written in the 12th century B. C.

6. 易經 *Yi-king*. Book of Changes.

N. B. No. 2-6 are called the 五經 *Wu-king*, the 5 classics.

7. 爾雅 *Rh-ya*. Literary Expositor, is attributed to 子夏 *Tsu-sia*, a disciple of Confucius (5th century B. C.) But a part of it was written in the 12th century B. C.

8. 山海經 *Shan-hai-king*. Hill and River Classic. It is attributed to the Emperor Yü (2205-2198.)

Works written during the 漢 *Han* dynasties, 202 B. C. - 221 A. D.

9. 史記 *Shi-ki*. Historical Records by 司馬遷 *Ssu-ma-tshien* (second century B. C.)

10. 前漢書 *Tsien-han-shu*. History of the anterior Han 202 B. C. - 26 A. D.

11. 後漢書 *Hou-han-shu*. History of the posterior Han 25-221 A. D.

12. 三輔黃圖 *San-fu-huang-tu*. Description of the public buildings in *Chang-an*, and the Capital during the Han dynasties (second century B. C.)

13. 說文 *Shuo wen*, ancient Chinese Dictionary by 許慎 *Sü Shen*. A. D. 100.

晉 *Tsin* Dynasty 265-420 A. D.

14. 晉書 *Tsin-shu*. History of the Tsin dynasty.

15. 古今注 *Ku-kin-chu* by 崔豹 *Tsui-pao* (4th century.)

16. 拾遺記 *Shi-yi-ki* by 王嘉 *Wang-ka* (4th century.)

17. 南方草木狀 *Nan-fang-ts'ao-*

mu-chuang by 稽含 *Ki-han* (4th century.)

18. 吳都賦 *Wu-tu-fu* by 左思 *Tso-szu*.

19. 廣雅 *Kuang-ya* by 張揖 *Chang-yi*.

魏 *Wei* Dynasty 386-558.

20. 藥錄 *Yao-lu* by 李當之 *Li-tang-chi*.

21. 洛陽伽藍記 *Lo-yang-kia-lu-ki* by 楊衒之 *Yang-sien-chi*. Description of the Buddhist establishments in Lo yang, the Capital of the Wei (beginning of the 6th century.)

梁 *Liang* Dynasty. 502-557.

22. 梁書 *Liang-shu*. History of the Liang.

23. 名醫別錄 *Ming-yi pie-lu* by 陶弘(宏)景 *Tao-hung-king*.

北齊 *Pei-tse* Dynasty 550-577.

24. 雷公藥對 *Lei-kung-yao-tui* by 徐之才 *Sü ch'it-sai*.

唐 *Tang* Dynasty, 618-907.

25. 唐書 *Tang-shu*. History of the Tang.

26. 唐本草 *Tang-pên-ts'ao* by 蘇恭 *Su-kung* and 20 other authors. Second half of the 7th century.

27. 海藥本草 *Hai-yao-pên-ts'ao* by 李珣 *Li-sün*. Second half of the 8th century.

28. 本草拾遺 *Pên-ts'ao-shi-yi* by 陳藏器 *Chên-tsang-tsi*. First half of the 8th century.

29. 嶺表錄異 *Ling-piao-lu-yi* by 劉恂 *Liu-sün*.

30. 太平寰宇記 *Tai-ping-huan-yü-ki* by 樂史 *Lo-shi*, a general statistical and descriptive view of the Empire. Close of the 10th century.

31. 吳錄地理志 *Wu-lu-ti-li-chi* by 陸廣微 *Lu-kuang-wei*.

32. 西陽雜俎 *Yu-yuang-tsa-tsu*
Desultory jottings of Yu-yang by 段成式
Tuang-chêng-shi, treats of the supernatural and strange, contains much information regarding the productions of China. Close of the 8th century.

宋 *Sung Dynasty* 960-1280.

33. 開寶本草 *Kai-pao-pên-ts'ao* by 馬志 *Ma-chi*. Second half of the 10th century.

34. 圖經本草 *Tu-king-pên-ts'ao* by 蘇頌 *Su-sung*. 11th century (first half).

35. 嘉祐補註本草 *Kia-yu-pu-chu-pên-ts'ao* by 禹錫 *Yü-si* and 林億 *Lin-yi*. First half of the 11th century.

36. 本草衍義 *Pên-ts'ao-yen-yi* by 寇宗奭 *Kou-tsung-shi*. About 1100 A. D.

37. 廣志 *Kuang-chi* by 郭義恭 *Kuo-yi-kung*.

38. 炮炙論 *Pao-chi-lun* by 雷斅 (公) *Lei-siao (kung)*.

元 *Yüan Dynasty*, 1280-1368.

39. 文獻通考 *Wên-sien-t'ung-k'ao*, the celebrated Encyclopaedia of 馬端臨 *Ma-tuan-lin*.

40. 中南志 *Chung-nan-chi* by 黎崱 *Li-tsé*.

明 *Ming Dynasty*, 1368-1644.

41. 本草綱目 *Pên-ts'ao-kung-mu*, the celebrated Materia medica of 李時珍 *Li-shi-chên*. Close of the 16th century.

41. 大明一統志 *Ta-ming-yi-tung-chi*. Geography of the Empire at the time of the Ming.

43. 海槎錄 *Hai-cha-lu*, by 顧玠 *Ku-kie*.

44. 蜀記 *Shu-ki*. Annals of Ssü-ch'uan by 曹學 *Ts'ao-sio*.

45. 輟耕錄 *Cho-kang-lu*, by 陶九成 (宗儀) *Tao-kin-chêng (Sung-yi)*.

46. 說郛 *Shuo-fu*, by 陶九成 (宗儀) *Tao-kin-hêng (Tsung-yi)*.

大清 *Ta-tsing*, the present Dynasty.

47. 廣羣芳譜 *Kuan-kün-fang-pu*. 1708, vide supra.

48. 授時通考 *Shou-shi-t'ung-k'ao*. 1742, vide supra.

49. 植物名實圖考 *Chi-wu-ming-shi-tu-kao*. 1848, vide supra.

50. 大清一統志 *Ta-tsing-yi-t'ung-chi*. Great Geography of the whole Empire of the present Dynasty. Published about the middle of the last century. A new edition issued about 1825.

51. 歷代地理志韻編今釋 *Li-tai-ti-li-chi-yün-pien-kin-shi*. Dictionary of Chinese historical Geography. 1842.

52. 廣東統志 *Kuang-tung-t'ung-chi*. Description of the province of Kuang-tung.

53. 廣西統志 *Kuang-si-t'ung-chi*. Description of the province of Kuang-si.

54. 貴州統志 *Kui-chou-t'ung-chi*. Description of the province of Kui-chou.

55. 雲南統志 *Yün-nan-t'ung-chi*. Description of the province of Yün-nan.

56. 四川統志 *Ssu-ch'uan-t'ung-chi*. Description of the province of Ssu-ch'uan.

57. 湖南統志 *Hu-nan-t'ung-chi*. Description of the province of Hu-nan.

58. 浙江統志 *Ché-kiang-t'ung-chi*. Description of the province of Ché-kiang.

59. 安徽統志 *An-hui-t'ung-chi*. Description of the province of An-hui.

60. 南越筆記 *Nan-yüe-pi-ki*. A description of the modern Kuangtung province.

61. 海國圖志 *Hai-kuo-tu-chi* by 魏源 *Wei-yüan*. Historical Geography of foreign countries. 1844.

ERRATA.—The writer of these notes not being in the spot while they were passing through the press, several misprints have unfortunately crept in. The more important in the earlier impressions are here noticed, and the remainder are left to the reader.

Page 159, col. 1, (Foot-note) line 17 for There are, read, These are. Page 159, col. 2, line 43, for Paconia, read Paeonia. Page 159, col. 2 last line, for terrestries, read terrestria. Page 160, col. 1, line 44, for Carror, read Carrot. Page 160, col. 2, line 18, for Tampelmoose, read Pampelmoose. Page 161, col. 1, line 2, for Ercoton, read Croton. Page 161, col. 2, line 27, for 栗 read 栗. Page 161, col. 2, line 45, for Zifyphus, read Zizyphus. Page 162, col. 1, line 6, for Apcciosum, read Speciosum. Page 176, col. 1, line 3, for Hiang-mi, read Kiang mi. Page 176, col. 2, line 2, for Fobstears, read Jobstears. Page 176, col. 1, line 27, for Pachyrrhifus, read Pachyrrhizus. Page 176, col. 2, line 11, for Plunus, read Prunus.

PREFACE TO THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.

In presenting these pages to the learned world, I consider it my duty to confess, that I am neither a Sinologue nor Botanist, my knowledge in Chinese as well as in Botany being very limited. But living in the Chinese Metropolis five years, I was encouraged by the favourable conditions in which I found myself, to make some inquiries into Chinese plants and to venture on the publication of these notes on Chinese Botany. Every body will admit; I think, that some questions regarding Chinese plants can be more easily decided by men, living in China, by direct observation and information taken directly from the natives,—than in Europe by eminent savants, who have not been in China and must base their views, for the most part upon accounts given by travellers, which are not always exempt from errors, and upon translations from Chinese works, made by sinologues, who know little or nothing about Botany. I beg therefore to be excused if I have attempted sometimes to contradict some views of well known scholars. I implore indulgence for any errors which I may myself have committed. I have at least always endeavoured to adduce the sources whence I derived my information and prosecuted my enquiries

in order to afford an opportunity for correcting or confirming my views. Although I had the advantage of having access to the splendid library of the Russian Ecclesiastical Mission at Peking, where are to be found not only all Chinese works of importance, but also most European books relating to China,—the reader will observe the want of some special works on Botany, indispensable in the treatment of botanical questions. But such works can only be met with in the great European libraries.—

As my notes have been written for Sinologues as well as for Botanists, I have endeavoured to be intelligible to both, and especially to the latter, by explanations of the Chinese characters, which occur therein. I would take advantage of this opportunity to observe, that Chinese names of plants should not be considered from the same point of view as names in other oriental languages, which can be transcribed easily and unmistakably by our letters. The Chinese language does not possess more than 400 words or monosyllabic sounds, distinguishable by an European ear. But as the Chinese characters (or hieroglyphs) are very numerous, each sound relates to a great number of characters of very different meaning. I will quote an example taken from the Chinese nomenclature of plants.

李 is a Plum, 梨 a Pear, 栗 a Chestnut, 櫟 a kind of Oak, 藜 a kind of Vegetable, 薤 a kind of Garlic.

All these characters are pronounced by a sound, which must be rendered *Li* by European letters. In addition to this the Chinese characters, used by almost all peoples of Eastern Asia, are pronounced in a very different manner, not only by these different peoples, but even in different parts of China.* Finally, European writers, ignorant of the Chinese language, frequently render Chinese names of plants very incorrectly and distortedly. This may suffice to prove, that it is completely use-

* 金橘 is the well-known little Kum-kwat orange (a variety of *Citrus japonica*.) The Chinese characters, meaning "Golden Orange" are pronounced *Kum-kwat* in the Southern dialect, but *Ain-hu* in the Mandarin dialect.

less and unintelligible to write the Chinese names of plants in European books, without the Chinese characters. The Chinese language is one suited more for the eye, than the ear. Therefore, in quoting Chinese names of plants, ambiguities can only be avoided by the addition of the Chinese characters.

In transcribing the Chinese sounds by our letters, I have attempted to render them in the "Kuan-hua" or Mandarin dialect, the official language of the whole Empire, and which is at the same time the dialect of the Pekinese. With a few changes, I have adopted the mode of spelling in Mr. Wade's Peking Syllabary (but without tone marks). As is known, the Sinologues of each nation have a different system of transcribing the Chinese sounds, and each considers his mode as the best. But as it is impossible to render exactly Chinese sounds by any European letters, just as it is impossible for an European to pronounce Chinese sounds like a native, † this is a vain dispute. In my opinion the best mode of writing Chinese sounds is that, which requires the fewest letters. From this point of view I must declare the English language, so rich in useless letters, as not at all suitable. There are Chinese sounds, for the transcription of which Morrison (Dictionary) needs five letters, whilst by German or Russian spelling, they can be rendered by two. For instance 七 *Tsch* (Morrison) can be written in German as well as in Russian, by two letters. The English *ch, sh, yow, ye* can be rendered in Russian each by one letter. In addition to this the Chinese have sounds, which can only be represented exactly by Russian spelling. The other European languages, for instance, do not possess letters, like the Russian, for transcribing such characters as ㄝ and ㄨ (*tsze* and *sze* of the English Sinologues.) I will not however maintain, that the Russian language is the best for spelling Chinese sounds, for it cannot transcribe all Chinese sounds. It is for instance im-

possible to write with Russian letters such sounds as *shang, tung, fang, ting* &c., for the Russian language does not possess the nasal *ng*.

E. B.

PEKING, December 17th, 1870.

THE SABBATH AND THE LORD'S DAY.

BY REV. JASPER S. McILVAINE.

Scientific investigations show that life, whether animal or vegetable, exists only in connection with a cellular inclosure. Without the cell to conserve it, the pulsating fluid would be like water poured on the ground. Experience has shown that religion also, must have its forms. Attempts to dispense with them, have been the dreams of enthusiasts; and, in all cases, failures. Hence, when God gave to the Israelites, not a mere moral law—as it is so commonly called—but, the rudiments of religion, one commandment was inserted, requiring the observance of the Sabbath. For the same reason, at the very creation,—the moral law being written on man's heart, and his natural duties to God, being an easy inference from the knowledge he possessed,—it was necessary, to enjoin the hallowing of the seventh day, by special revelation. And again, when God led this people out of Egypt, the law of the Sabbath was announced at once; while the other commandments were not given, until the host had reached Sinai.

Such singular prominence given to this duty, confirms the teachings of experience, showing its a *solus* fundamental character. The mere fact that the fourth commandment differs from the others, in being positive and not moral, does not prove a difference in the degree of its binding force; unless the fact, that the hand is not like the foot, will prove that it is not an integral part of the body. The body is an organism, and has diverse members. So the Ten Commandments, are not a mere series of precepts, but, have an organic unity and completeness. The commandment closing the first table, is peculiar, in that it comes out to exter-

† I must however except the Europeans born in China and who have spoken Chinese from their youth. These acquire perfectly the Chinese pronunciation.

nal ordinances. The closing command of the second table, viz; the tenth, is also peculiar, in that it turns inward to search the heart. This does not make these two commandments, in any way inferior to the others. It is their honorable distinction.

Yet a little attention to the fourth commandment will reveal that it may undergo change, without being destroyed. Its ground work is a historical fact, which is made the reason, for certain observances on the part of man. That fact was the most signal event, which had yet occurred, in the history of the world, viz; the finishing of creation. Now if there occur some other event, eclipsing in importance the creation, being a higher exhibition of Divine wisdom and power and grace, this may supersede the earlier fact, and, while the commandment stands essentially unimpaired, it may be somewhat modified in its form, and penetrated with a new meaning. Such an event was the Resurrection of our Lord. It would be most unseemly now, to observe the seventh day in preference to the first. Neither should we be justified in retaining anything, in the mode of observance, which is peculiar to the Old Testament institution.

Now, under the earlier economy, resting on the sacred day had a significance in itself. It was a ceremonial rite. By abstaining from labor, men avowed their belief in the record of creation, and confessed themselves the servants of Him who created all. As he rested, so did they. It would seem, that when, with the Resurrection of Christ, all things became new, the ceremonial resting was no longer required. Paul says, let no man judge you, in respect of the Sabbath. Abstaining from work is now obligatory, only in order that we may hallow the time by other occupations.

Notwithstanding this difference, the sacred day is in the main, the same institution under both economies. The earliest form of the command respecting it, was that it should be hallowed. This includes at once all acts of worship, all personal spiritual culture, and all that one may do, for the spiritual welfare of others. The holy convocation is fre-

quently mentioned in the Old Testament. It is proper, that men should acknowledge their common mercies of God in public assemblies,—and present their common petitions in united prayer. Yet religion is an essentially personal matter: between a man and his God. Hence there must be private devotion. The man of God must also give attention to the Study of the Scriptures, else he cannot grow in grace. And if he does not make some endeavors for the conversion of others, he will wear a starless crown. For these holy occupations, one-seventh of our time is assuredly little enough.

The question as to the New Testament church being under obligation to observe the day, is decisively settled, by viewing the matter from this, its positive side. Surely the memory of Christ's resurrection is not growing old, nor is the worship of the Creator to be discontinued, in the latter days; and it must be a very exceptional case, if a Christian can make any decided attainment in grace, without laying aside secular occupations, that he may be "in the Spirit on the Lord's Day."

No one can feel more strongly than the writer, the danger of making cessation from work on the Lord's Day, an end in itself. To the man who has no higher view of the day, its observance is a simple impossibility. We are active beings; to forbid action is theoretically, to require self annihilation, and practically, it is to put a stumbling-block in another's way, over which he may fall into perdition. Too often, on the Lord's Day, the hearts of men who rest from their ordinary business, are like houses, empty, swept and garnished, and are freely occupied by the emissaries of the evil one. A late writer in the *Recorder* is not wrong in deploring the anticipated appearance of this evil among the Chinese. But the solution of the difficulty is not in giving up the day. We must present the positive side of the duty; that is, we should urge the people to spend this day in study of the Word, in prayer, in worship, in labors for the evangelization of their countrymen, thus filling its hours full with holy occupations.

The prominence of this question in the experience of modern missionaries

makes it very remarkable that it is not alluded to in the teachings of the apostles. We should have expected to see this observance of the Lord's Day, specified among the necessary things by the Council at Jerusalem; or, in some other way authoritatively enjoined on the Church. The explanation of this silence is probably, not to be found in any indifference to the question, but in the spontaneousness, with which converts to Christianity entered upon the celebration of Christ's Resurrection. In those early days, the rising from the dead of the Lord and Master, was the main topic in the preaching of the Gospel, the central fact in the faith of every believer. A Christian not disposed to celebrate the Lord's Day, was an anomaly as yet unknown. No special instruction on this point was needed. The principle that we are not under the Law, but under Grace, was allowed its freest application—and, as the early history of the Church shows, with the best results. This may suggest to us, as a means for the practical solution of this difficulty, presenting with greater prominence the fact of the Resurrection.

It remains to inquire, what degree of strictness in the observance of the Lord's Day, we shall expect from our Church members. It is a point on which a young missionary must speak modestly, but some suggestions may be offered. Our Lord spoke of the Jewish Sabbath, in which, as we have seen, resting was a ceremonial rite, when he said that it was made for man and not man for the Sabbath. It is interesting to find, that views somewhat similar, were reached by the patriot priest, Matathias, father of the Maccabees. In the beginning of their war for religious liberty, the Jews would not take up arms even in self-defence, on the Sabbath. Their pious leader found written in the Law; "Ye shall keep my statutes and my ordinances, which man shall do, that he may live by them." This seemed to him to mean that life, not death, was the result to be obtained by the observance of the Law; and by his advice, the people were induced to give up their infatuated self-immolation.

The rule which our Lord's practice seems to indicate, is that not only life,

but health and the property which constitutes man's livelihood, need not be ignored on the Sabbath. The case of Naaman, who wished to be reckoned among the worshippers of Jehovah, but was compelled on account of his subordinate position, to take part in the worship of Rimmon, whom Elisha bade to go in peace, suggests a principle of lenience towards those similarly circumstanced. The sailor cannot be sure that he will be able to spend the Lord's Day in religious exercises, nor should he be required to change his calling. The servants in our own families have some work to do on Sunday, yet they may be baptized. It may be necessary to extend this rule to some outside of our own households.

A VISIT TO YUAN-FOO MONASTERY.

BY J. THOMSON, ESQ.

The residents of Foochow are favoured with many attractive resorts, but, I think that 方廣嚴天泉 *Fang-kuang-yen-tien-chüan*, better known as Yuan-foo Monastery is the most fascinating of all.

It was recently my good fortune as the guest of a foreign merchant to form one of a party on a cruise up the Yuan-foo branch of the Min. Two house boats, or rather private Yachts were manned and fitted for the trip. In the one I was surrounded with every comfort, whilst to the other the presence and hand of a lady had brought much of the charm and refinement of her drawing room.

Leaving Foochow with the ebb tide at midnight, we awoke next morning at anchor with Pagoda island in view. The intense cold with drifting mist and rain made the prospect ahead unpromising. The bold mountain range known to the natives as Five tigers (五虎) *Wu-hu*, and to foreigners as the Lover's leap, wore a thin veil which the sun was gradually raising, and it was nearly mid-day before the last shreds of vapour were withdrawn from the rugged overhanging crag so well known at Foochow.

We landed at the foot of the mountain, my friends to pass the time in botanizing, and I in securing a picture of the leap, which would certainly prove as fatal a leap as any unfortunate lover could desire.

Those crags, or Five Tigers, were supposed by the ancient geomancers to exert an evil influence on the city which lies directly North of them, and in order to counteract this influence three stone Lions were erected facing the South in one of the principal thoroughfares of the city. These are defaced by age and exposure; still they are carefully preserved, as the natives have great faith in their power to keep the Tigers at bay.

I believe geomancy has degenerated into a system of imposture among the modern Chinese, as the geomancers of the present day are a herd of quacks who know nothing of the profession which must have originally been based on the principles of physical science. I merely throw it out here as a supposition that magnetism must have been a basis of geomancy. The Chinese believe that the magnetic current flows from South to North, and here in this instance is a mountain that may have been supposed to intercept its free passage over the plain and city, situated directly North of the range. It is possible that the Chinese may have had at one time a better knowledge than we now possess of the part which magnetism plays in the physical well-being of a country.

The mountains at this part of the river are grand and imposing as they rise like a giant from the bank, bathing his stony feet in the stream—the terraced cultivated sides, appearing like the folds of a rich mantle flung across his form. A walk along the bank, or a climb over the rocks is amply repaid by a thousand details of form and colour, ferns and flowers, stately pines and bold cliffs crowned with the graceful bamboo. Here a quaint rock, its head grey with lichen, resembles a venerable individual reclining on the mossy bank, and I never saw a cloak of velvet to match the richness of that bank with its embroidery of wild flowers, and there in that dell a slight effort of fancy and blue lights would make it perfect for a fairy revel. It is a dim retreat shaded by a roof of ferns. An old branch bestrides a fissure in the rock, and there fancy suggests some grim faced goblin, blowing a blast of midnight music that sets a thousand dainty figures dancing on the mossy floor, whilst a select party of imps busy themselves along the rocky ledges culling the flowery cups in which to brew the favourite fairy drinks. But the place though otherwise desirable felt damp to the feet and was disagreeable to stand on, as I was standing on nothing more ethereal than Chinese leather.

Next day we landed on the right bank, ascending a hill from which we had a striking mountain view. The two boats were moor-

ed in the foreground at the mouth of a creek that winds its way inland over a highly cultivated plain, dotted with pine clad hills and villages, and shut in by a barrier of lofty mountains.

We ascended the creek in the boats as far as possible, and then travelled about three miles inland to the foot of the mountains which sweep round what seems to have been at no distant period the basin of a lake. It is a wild and desolate place. No sound is to be heard, and no sign of life appears. The water is lying in pools in the half dry bed of a stream that has its shed in the mountains that rise up range above range and peak above peak, piercing the clouds with a hundred fantastic forms. I felt that I should like to cultivate a closer acquaintance with those grim old mountains. I accordingly started on the ascent, but darkness compelled me to abandon the task, and return with deep regret and only a brace of pictures.

The following morning at daylight we anchored at the foot of the first rapid, where owing to the bad weather we passed the day, ascending next morning in a native rapid-boat, remarkable for the thinness of the pine planks of which it was made, its flat bottom, and its high bow and stern curving upward to nearly a point, combining a rather elegant form, with a light draught of water, and securing to the steersman, who stands on a bridge near the stern, working a long oar or rudder, the most perfect command of the craft.

There is a strange transition in the water at the breaks in the rapid, where the river seems to pause in its haste forming itself into pools which mirror the overhanging foliage, producing an illusion where the rocks rise to a great height from the surface, seeming from the perfect reflection to descend to as great a depth as if our boat were gliding through mid air, but the harsh voice of the boat woman, who as captain was urging forward the crew for the next rapid, dispels the fancy and brings us near the anchorage, a pretty place with a temple or a high bluff on the left bank. A huge rock rises in the centre of the stream between which and the bank there is a narrow channel through which the boats pass to a small haven where they are closely packed at anchor. We landed here to walk to the monastery. My friends had brought their chairs. I hired one from the first and only village "en route." My dog as is his custom at once scrambled into it and stowed himself away beneath the seat. The chair was the smallest I have ever seen. I had to double up into a cramped and uncomfortable position. When ascending steep parts of the road, the

bearers made the swinging motion so irksome that I had to get out and threaten to send them back, and informed them further that as I had no intention to get out and walk they might as well stop their jolting and earn their hire. This had the desired effect of rendering the ascent easy as far as the chair could be used. In one place there is a flight of over 400 steps leading to the entrance, and probably the most romantic part of the ravine overlooked by the Monastery. The path winds through a forest with a rich undergrowth of ferns and flowering shrubs, appearing suddenly to terminate in a cave, this being in reality the passage through which the dell is entered. On the right a rude joss before which incense is burning guards the passage. On the stone walls of the natural tunnel, and on the striking portion of the rocks there are a number of ancient incised inscriptions. One may be taken as a fair example of the whole. Its first four great characters signify, "The scenery at this place is equal to that where the genii dwell." The other portions contain simply the names of visitors who have in this way courted immortality. Nature seeming to have compassion on their vanity has been long at work illuminating the worn characters with strange devices in moss and lichen. Passing into the cave, we found it formed a natural arch over the path. A cool shade this must be in the hottest day, as it is a perfect mountain of rock that roofs it over. Emerging from the darkness we paused and wondered for a moment whether these was no mistake, as we certainly left a cool region with its pines on the outer side of that long rock, and now we had entered what looked to be a tropical dell of palms. Do the genii really dwell here, and have they effected a transformation scene, roofing over this dell with foliage of tropical luxuriance? Those great leaves that looked so like the Nipa palm are ferns on a magnificent scale, springing in a thousand graceful arches from the tumbled rocks and from the moss covered branch of an old tree that bridges the ascent. Bending back and looking upward to catch a glimpse of the sky through a vista of foliage, I could see nothing but the bright colours of a curious building.—No clouds, no sunshine, nothing but that strange design in wood covered by a natural cavern overhanging the ravine. Following the winding ascent over a great rock we passed through a variety of scenes, whose beauty claimed our deepest admiration. Here the view of a cultivated valley framed in a foreground of foliage;—there through a break in the forest the bold crags of the mountain far overhead; or nearer just by the path some bright

bouquet of wild flowers, or a delicate creeper that had climbed its way into notice hanging its blossoms from the branch of a tree, well engage one's attention. While ascending a ledge of rock the view of the Monastery burst upon us. There it stood perched upon a huge pointed boulder and beneath an overhanging mass of rock whose stalactites fall like the pointed ornaments of a Cathedral roof. It looks like nothing I have ever seen or dreamed of seeing, with its broad eaves, carved roofs and ornamented railing painted in the brightest hues. It is a strange feat in Architecture this, half the building overhanging a sheer precipice of nearly 200 feet in depth and only supported by a few frail stilts, and still more wonderful is this half dome of limestone that overshadows it. The greatest effort of human architecture is poor when compared with the grand simplicity of this cavern, where a single rock of the overhanging mass might furnish material for another pyramid of Gazothe.

The upper and outer edge or crest is covered with luxuriant foliage overhanging the recess, the bright colour brought out by the slanting sun light streaming into the ravine and forming, with the smoke of incense, bands of light across the dark interior.

We determined to return to the boat for fresh supplies, as I had decided on remaining alone at the Monastery while my friends returned to Foochow to get their mail letters. Before leaving I succeeded in taking an excellent picture of this curious building. One of the monks ascended a tree to lop off the branches that were in the way with an ease that proved it to be his *native climb*.

There are only three monks attached to this building:—one a mere boy full of fun, the second an able bodied good natured youth, and the third very old, infirm, and blind. On my return I was furnished with a bed room from the verandah of which I had a magnificent view of the valley and mountains on the opposite side. The room was of thin pine planks with plastered pannels, on which former Chinese visitors had inscribed their names &c. A very square pine table adorned the centre, and if possible a squarer chair stood along side, and the square bed was superb with its posts supporting a square carved canopy of wood. I had to sleep in a kind of square chocolate coloured well three feet deep, open in front, and carved on its upper edge into the Chinese, or Greek pattern. Thus I had leisure to admire and study during the night as I did not sleep much. It was photographed on my brain, as were all the square things about me. It was a relief to get out in the morning and have a good look at the symmetry of the great bell close to my verandah.

It was about sunset when the monks, dressed in their yellow robes entered the temple for worship, one kneeling at the right, and the

other at the left of a small altar, serenading the gods to the monotonous accompaniment of the usual Buddhist instruments. A stroke on a large cap-shaped gong seemed to suspend the worship at intervals, whilst the monks breathed before beginning again. The fervour of what appeared a long-continued prayer was much reduced when I discovered that, to one of the devotees at least, it was meaningless mummery, as he did not understand it. After a time the young man got up, and devoted himself to muscular exercise on a big drum outside and then to beating the great bell with a wooden mallet, evidently saying some very hard things about it under his breath. The old blind monk then left the Joss-house, (looking to me blinder then he could ever know himself to be) groaning as he groped his way to bed. At dawn the service was repeated and I was not sorry, as the thin planks of the room and all the blankets I had brought afforded poor protection against the cold. I rose early and walked up and down for some time for warmth, so that the sound of life in the court below was welcome. I stepped out into the verandah which overlooked the valley. The opposite mountain looked like a mammoth figure asleep in a very damp place, the heavy clouds furnishing a very inadequate covering, leaving half the body exposed. The dark pines were waving and moaning dismally, and the bamboos bending, till I thought they would break in the blast that swept the valley. The boatmen and coolies who were with me soon got out of their room, where they must have passed a comfortless night, although they slept closely packed together like sardines, under all the blankets the place could produce. They were not long in having a fire kindled and their portable charcoal stoves at work in warming their hands and feet, and a reeking pot of rice was discussed by them at a very early hour. It was a dark day; still a few breaks of light enabled me to obtain a number of interesting pictures. On one I have represented what is termed here the Laughing Buddha and in a square box before him a sort of joss-stick time-piece, consisting of thin sticks placed parallel to each other over a flat clay bed in the box. Each stick burns for twelve hours. The monks are careful as one expires to light another, so that this favored idol must enjoy during twelve months the burning of an Atlantic cable of incense. When familiar with the contrivance, it is easy by looking into the box to tell the time of day.

There is a curious contrivance here for supplying the place with water. A rope made of bamboo hangs from the top of the cavern where it rests in a spring of water, the rope acting as an aqueduct to the Monastery reservoir. By this simple means a supply of the finest water is secured.

Another night of intense cold, and day of photographing having ended, in the afternoon I parted with my monastic entertainers leaving behind a few dollars in return for their cold

hospitality. I descended the edge of the ravine to its rock entrance. By careful examination of this mass of stone which covers the lower approach, I conclude that it represents nearly the whole block which by some natural cause has been displaced above, forming the cavern in which the Monastery is built. The upper and superior block has been arrested in its downward course by a smaller one over which it rests forming a natural tunnel across the pathway. Upon explaining this, to the youthful monk who accompanied me to the foot of the mountain, he replied, "Yes, that is probably the case, as it was quite necessary that the rock should be displaced to enable the Monastery to take its place. And it was a trifle compared with what could be achieved for a shrine of Buddha." He also said that the event must have occurred over 800 years ago, as that was about the time the Monastery was founded.

Need I add that I left this place strongly impressed with its romantic beauty, and the wonderful degree of taste displayed by the early founders in the choice of such a site for the erection of the building. Next morning I joined my friends who had returned to the rapids, and we spent a few days more in exploring the grand scenery that abounds on both sides of the river.

CHINESE MYTHOLOGY.

No. 3: * First Half.

BY SINENSIS.

1. Chaos, being eternal according to the Confucian system, is necessarily divine and a god; and from this being, all things in the universe, including both gods and men, derive their origin. He is designated 太極 the Great Extreme, "the highest point beyond which we cannot go," in the *Yih-king*; and 太 — the Great Monad in the *Le-ke*; and from this *Shang-te*, by the division of his substance, is generated every portion of the whole universe, e. gr. "The Great Extreme generated the Two E. (i. e. Yin and Yang; the latter the male principle of nature, and the former the female); the Two E. generated the Four Simulacra; and the Four Simulacra generated the Eight Diagrams" *Yih King, Sec. III. Ch. X p.*

* For proofs of the exact agreement existing between the system of the Confucianists, and that of the Stoics, the reader is referred to the Articles on "Chinese Cosmogony" in the *Shanghai "Cyclo" newspaper* for 25th June 1870 and four following numbers.

14. The way in which this being "generates," is, by dividing his own substance, e. gr. "The Great Monad *divided* and became Heaven (the first male) and Earth (the first female); he *revolved* and became Light and Darkness; *changed* and became the 4 seasons; *arranged* (himself), and became the Demon gods." *Le-ke, Ch. IV p. 58.* This Chaotic Shang-te, or 太一, as we have already seen, (No. 2) is an infinite body of eternal Air (氣,) consisting of subtle Air or Ether (Yang) and grosser Air or coarse matter (Yin) confused together in one mass. "The Great Extreme" says Choo-tsze, "is *one* Air, which by degrees *divided* and became two Airs (the Two E); he also *divided* and became five Airs (i. e. the Five Elements, Metal, Wood, Water, Fire, and Earth); he *scattered* and became *all things*." *Works, T. K. par. 3.* He is also called "Heaven," e. gr. "The accumulated (i. e. Chaotic or undivided) Air is *Heaven*." *Ibid. T. T. par. 39.* Hence Heaven and Earth, Light and Darkness, the four seasons, the five elements, the Demon-gods, Men, Birds, Beasts, Insects, Trees, Vegetables &c., &c., are all made from this one eternal Air, called "Heaven," or 太一, or Shang-te; so that this Great Monad, is, like his ærial counterpart Jupiter, (the Monad of the Greeks and Romans), "one yet all things; all things yet one." Hence we are distinctly told that all the gods of the Chinese Pantheon are, in reality, but this one god, being but *decepted* portions of his one substance—Air, e. gr. "Shang-te is Heaven, all the gods of Heaven designated collectively, are called Shang-te." *Le-ke, Ch. V. p. 21. Com.* Also, this 太一 or Shang-te is a *compound* being; male and female (Yin and Yang); and is at once, the Great Father and Mother of all things, e. gr. The far distant 昊天上帝 is designated *Father and Mother.* "*She-king Sec. V. p. 40.*" The most common, and most ancient (title of the Confucian Shang-te), as it occurs in the Book of Odes, is

昊天上帝." *Theol. of Chin. p. 271.* "Though the Gentiles" says Faber, "were essentially polytheists; yet in absolute strictness of speech they worshipped only one compound deity, who was the reputed parent of the universe. All their gods ultimately resolve themselves into a single god, who was esteemed the great father (*Yang*); all their goddesses finally prove to be only one goddess, who was accounted the great mother (*Yin*), and these two beings at length appear as a sole divinity who was thought to partake of both sexes, and who was venerated as alike, *the father and mother of the world.*" *Orig. Pag. Idol. Vol. II. p. 205.* The commentary on each of the above two passages from the Classics, states that the Great Extreme, and the Great Monad are the same; and that this Hermaphroditic Chaos, from which the world is arranged, triplicates into "Heaven-Earth-Man," that is, into a god, a goddess, and their son, the union of both; Heaven or the Ether being his soul, and Earth his body. These constitute the three-fold powers of nature, the three being but one and the same Shang-te; for, "including *three*, he is but *one*." So that *Heaven* is Shang-te, *Earth* is Shang-te, and *Man* is Shang-te; and these three form but one Great Monad (太一) or Great Extreme, or Shang-te who generates all things from himself: in other words, these three divinities are included in the one designation 太一 or Shang-te; and "Imperial Heaven" and the First Man are evidently the same. This is common in heathen mythology. E. gr. In the Gothic cosmogony, "Bure" the first *Yang* sprung from Ymer or Chaos, "and Bore, though the one is made the father of the other, are evidently *but one person*. The same relationship and the same identity may be observed in the Osiris (the *Yang* or Light born from Chaos) and Horus of Egypt." *Fab. Vol. I. p. 218 n.* "Nous (*Mind*) or Shang-te in China) was equally Cronus and Jupiter, *though one was ordinarily esteemed the father of the other.*" *Ibid p. 267.* Man is Shang-te in human

form, and Shang-te is the First Man deified. "This notion of a double nature (divine and human) may be clearly traced throughout the whole mythology of the pagans, and is in fact necessarily required by every page in the history of their gods one and many." "These two natures often act independently of each other, and may exist at the same time in different places." *Ibid.* Vol. II. p. 228 and note. *Asiat. Res.* Vol. VI. p. 479. Hence this Chaotic Air is regarded as a *fœtus* because it is a Man when grown up; and it is symbolized by an egg or circle because it is equally the god Shang-te or the animated "Heaven" or universe; e. gr. "The Great Extreme—the Air—embracing three is one (i. e. 太一). The San-woo-leih-ke says that previous to Heaven and Earth, Chaos was like an egg." *Wan-haou-tseueu-shoo* p. 1. "Before the Air (太一) divided (into Yin and Yang) his form was a fœtus, like an egg." *Imp. Thesaurus*. And when the world is fully formed from this Chaotic being, it is still symbolized by the circle or Egg; e. gr. "The form of Heaven (Shang-te or the world) is like a bird's egg. Earth rests in his midst, and Heaven upholds her outside as the shell does the yolk, the whole being round like a bullet, and hence the phrase "Circumference of Heaven" means that his form is a complete circle. Both portions are Heaven, namely, the concave half above the Earth, and the half below the Earth." i. e. Hades. *Sing-le-ta-tseuen* Vol. XII. 22. "The ancient pagans in almost every part of the globe were wont to symbolize the world by an egg." "The symbol was employed to represent not only the Earth, but likewise the universe in its largest extent" &c. *Ibid.* Vol. I. p. 175. Hence the whole world is "Heaven," and this 太一, or Great Extreme, or Shang-te is the highest *numen* known to the Chinese, e. gr. "The Great Extreme is a great thing; the four quarters, Zenith, and Nadir, are called *Yu*; (duration) from ancient to modern times is called *Tsow*. Nothing is so extensive as *Tsow*; from the most ancient

times to the present, the coming and going of ages is unceasing (i. e. the world is infinite and eternal.) Every one should be acquainted with this. Being asked who asserts this, he (Choo-tsze) replied, the ancients assert it." *vide Works T. K.* p. 25. "The Great Extreme is the most extreme point, beyond which we cannot go; most high, most mysterious, most pure, most divine (神) surpassing every thing." &c. *Ibid.* par. 30. Thus the Confucianists agree with all other heathen nations in their views of Chaos, and the arranged world; e. gr. "All the theogonies make an eternal Chaos the origin of all things." *Euf. Hist. Philos.* Vol. I. p. 129. "Chaos, which was also called Night (Yin) was, in the most ancient times, worshipped as one of the superior divinities. Aristotle speaks of Chaos and Night as one and the same; and as the First Principle from which, in the ancient cosmogonies, all things are derived." *Ibid.* p. 90. "An Orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg formed by the union of Night or Chaos and Ether, which at length burst and disclosed the forms of nature." *Ib.* p. 127. "The world, and that which by another name is called *Heaven*, by whose circumgyration all things are governed, ought to be believed a *numen*, eternal, immense, such as never was made, and shall never be destroyed." *Cud. Intell. Syst.* Vol. I. p. 210. This Chaos or "Heaven" or world, was the *Monad* Cronus, or the elder Jupiter, the 太一 of the Greeks and Romans as he is the Shang-te of the Chinese. Vishnou-Narayan is the Hindo Chaos, and "they represent him moving, as his name implies, on the waters, in the character of the first male (Yang) and the principle of all nature," &c. "Janus, who is certainly the same as Noah, is introduced by Ovid declaring himself to be the primitive Chaos out of which the world was framed." *Fab.* Vol. II. p. p. 281, 301. "Janus was the primitive Chaos, in whose substance the four elements were

mingled together." All things which we beheld whether the heaven, the sea, the air, or the earth, are shut and opened at his discretion. To him the custody of the vast world is entrusted, and the seasons revolve under his superintendence." *Ibid. Vol. I. p. 166.*

2. At the commencement of the formation (or renewal) of all things, this infinite, eternal Chaos or 太一, or Shang-te, begins to revolve, and the result of his circumpigrations is, that his finer air or ether (*Yang*) which is his soul, ascends and becomes Heaven while his grosser air (*Yin*) or body, coagulates and becomes Earth, and the First Man, the union of this soul and body then comes forth. Thus the elder 太一 or Shang-te, like the elder Jupiter, triplicates himself into three younger gods, which are yet but one with himself. The three are one, and the one divides his substance into three portions, which is the usual heathen mystical manner of stating that he begat three sons. "We are told of three gods being born out of the same egg." (Chaos). "As the three classical gods, are certainly the same as the three Hindoo gods, the mysterious self-triplication of Brahm (one or Monad, into Brahma-Vishnou-Siva), is nothing more at bottom than the birth of three sons from Saturn." *Ib. Vol. II. p. 286.* These "three powers of nature," as the Chinese designate them, are the three most ancient Cabiri, and it is evident that the first (who is designated "Imperial Heaven") is also in reality the elder 太一, or Shang-te or Chaos. "Considered then as Noah, we find Jupiter (*Cælus*) both esteemed the father of the three most ancient Cabiri, and himself also reckoned the first of the two primitive Cabiri (*Cælus and Terra*), Bacchus (their son) being associated with him as the younger." "The character of Jupiter (like 太一 or Shang-te) is evidently not that of a single individual: but a more ancient. (Chaos or Cronus) and a less ancient (the animated Heaven) God of that name is spoken of" &c. "The most ancient Jupiter

..... is the same person as Cronus or Saturn; who is himself said to have been dethroned, and whose glory was eclipsed by his offspring the younger or Hammonian Jupiter (*Cælus*). Probably the fiction arose from the retired and devotional habits of Noah, and from the more enterprising temper of his son Ham and his descendants, particularly those in the line of Cush; when Ham, in the veneration of his posterity, usurped, as it were, the regal honours of his parent." *Ibid. p. 286-7.* Here then we have evidently the Great Father of the Gentile world, Adam (or Noah) and his three sons, or triplication; and the mythological characters which answer to Seth, Cain, and Abel, will always be found to be the same as Adam; while Shem, Ham, and Japhet will always melt into Noah; for "embracing three (Shang-te) is but one." On turning to Chinese History we are expressly told that the infinite, eternal Chaos (or Shang-te,) is in reality the First Man Pwan-koo, (*Mirror of Hist. Vol. I p. 2.*) and consequently we find this deified being, followed by three other egg-born Sovereigns, corresponding to the three Orphic and Platonic kings, viz. "Imperial Heaven, Imperial Earth, and Imperial Man." (*See No. 2, 4;*) and these we are told are "Heaven, Earth and Man, the three powers of nature" which are born from the Chaotic egg or circle; which is 太一, or the elder Shang-te, or Pwan-koo. "Imperial Heaven," thus born from an egg, is mentioned in the classics under various other names and titles; his chief designation however is 昊天上帝, and he receives the highest and most solemn worship in China. "The sacrifice at the round hillock to 昊天上帝 is an acknowledgement of our origin." &c. Legge's Notions &c., p. 163. That is, we are all descended from Noah (or Adam) and we should show our gratitude by worshipping him as our common Ancestor. This "Imperial Heaven" was "born on one of the mountains of Kwan-lun in a region beyond which there is nothing," he is said to have reigned

on earth 18,000 years and some writers attribute to him the invention of the horary characters, so that another of his designations is "Naou the Great," *Chin. Rep. Vol. XI. p. 111.* This is the "Heaven" (Noah) who invented Wine. See *Shoo-king*. Pwan-koo, the first sage and universal Monarch, is deified in consequence of his virtues, and his triplication, the three younger Shang-tes or Pwan-koo's (Heaven, Earth, and Man—the common Ancestor) who divide the world between them are the three gods worshipped with the highest honours in the state religion of China. *Chin. Rep. Vol. III. p. 49.*

3. This Shang-te or Great Monad, or Chaos is both *Yin* and *Yang*; that is to say, he is both male and female, or an Hermaphrodite. His triplication therefore must resemble himself, and hence he begets three Hermaphroditic deities; that is, we have here a family of eight persons, viz. Pwan-koo or Adam—the first man,—his wife, and three sons and three daughters, each couple being united together as husband and wife; and this family emerges from Chaos, or the *ovum mundi*, or Circle, which is alike symbolical of the Earth and the Ark. "K'een (Imperial Heaven or Shang-te) completes the male, Kwan (Empress Earth—his wife) the female. Although the male belongs to the *Yang*, yet we cannot affirm that he is not *Yin* (female); and although the female belongs to the *Yin* yet we cannot affirm that she is not *Yang*" (male.) *Chao-tsze's Works Y. and Y. par. 17.* Or, as the Chinese popularly say. "The male begets daughters, and the female gives birth to sons, therefore, the male is also female, and the female is also male." In fact this follows as a matter of course from the theory of the Chinese, according to which the two beings, Imperial Heaven and his wife, are blended together in one circle or world under the one title Shang-te. Empress Earth is necessarily male in virtue of her union with Imperial Heaven, her husband; and the latter is necessarily female in consequence of his union with the former; and the First Man, the son or union of

both, is consequently, as we are told, "a little Heaven," or "Heaven and Earth," or Hermaphroditic microcosm, partaking of the same nature as his parents. This "Heaven" or "Heaven and Earth" then, is the First Man deified, and the First Man is "Heaven," or Heaven and Earth" in human form. "The notion," says Faber, of the first created man being an Hermaphrodite, has doubtless arisen from a misconception of the primeval tradition which through Noah was handed down to the builders of the tower respecting the process of forming the original pair. As the woman sprang out of the side of the man, and as therefore she made a part of him before such disjunction, it was mystically said that Adam was androgynous, and that all things were produced from an hermaphroditic unity." i. e. Monad. *Fab. Vol. III. p. 69.* The Hermaphroditic 太 — of China (Shang-te) therefore, precisely corresponds to the Hermaphroditic Monad of the whole Gentile world, and is Adam and Eve (or Noah and his wife,) regarded as one compound being.

(To be continued.)

THE SURNAME OF THE ANNAMITE KING.

BY GEO. MINCHIN, ESQ.

During the Opium crisis which occurred at the close of the reign of the emperor Taou-kwang, a native, belonging to Hsing-kwo-chow 興國州 a place about 100 miles below Hankow, named Yuen-fuh 阮福 was found guilty of selling (foreign) Opium, for which he was banished to the province of Kwang-si. After some time he effected his escape into the country of Annam, also called Cochin-China. By degrees he made the acquaintance of certain men who had much influence at Court.

It appears that Yuen-fuh was young and could write a good hand and nice

letters. He was, therefore, recommended by them to the King for an office. As the King had no children save an only daughter, he was not sorry to give Yuen-fuh a lucrative post that insured quick promotion; for he intended to make Yuen-fuh his son-in-law. Soon after this he was made a Minister of high order, and at this step the King was not ashamed to take Yuen-fuh as his son-in-law. So he ordered that the wedding should take place in his capital city, and from that time Yuen-fuh became Fu-ma-ye 附馬爺 and was addressed as such by the Annamese.

The King did not live long after this event, dying after a few years' reign; so that Yuen-fuh was proclaimed to succeed him as King; and from him sprung up the Yuen family-clan in the King's household, and which has continued until the present time.

On reading the Chinese book called Yin-k'wan-chi-liao 瀛環志畧 written by the well known Sen Ki-yue, I find, on page 24, that the story in regard to the Surname Yuen is fully supported by it.

It has been the old established usage of the country, that tribute should be sent triennially, to the emperor of China. In the year 1868 an embassy composed of a prince named 阮世晉, a prime Minister 宰相, and suite arrived at Wu-chang en route for Peking; at which they stopped for some days when an exchange of visits took place between them and the then Governor General Li Han-chiang. During the interview they demanded permission to visit Hsing-kwo-chow; which as it is said, was the native place of their fore-fathers, and thither they were escorted.

Immediately after arrival they repaired to the Ancestral hall of the Yuen clan, where they worshipped the Ancestral tablets of the family, and distributed some money to the poor.

On close investigation I find that such was the case, and the matter of their visit to Hsing-kwo-chow being supported by the statement of Sen Ki-yue, fully convinces me that some kind of relationship must have existed, otherwise they would not have taken the trouble of intentionally visiting the place. How far the link of connection extends, it is not in my power to determine. Therefore I would like to have some gentlemen in the south of China or in Cochin-China throw light on the matter, by a communication in the *Chinese Recorder*.

HANKOW, 19th October, 1870.

LINES SUGGESTED BY THE PRAYER MEETING OF JAN. 6th.

Father in heaven who in mercy heareth,
Thy children's call,
Thy promise now fulfill.
Give us we pray the charity, all things that
Endureth all, [beareth,
Hoping, believing still,

Thinketh no evil, let such love to us be given
That we may win
Gently the erring one,
Back to the narrow way that leads to heaven,
Leaving the sin,
For God to judge alone.

Teach us, O Lord, though injured oft to still
Nor deem it hard. [forgive,
O let us ne'er forget,
How often in our Father's sight, the life we
By sin is marred, [live,
And he forgiveth yet.

Let sad suspicion's dark distrust have power
Earth's joys to blight. [no more,
What evil here we deem,
Perchance, when we have reached the other
In the clear light [shore,
Of heaven, may sinless seem.

Give us this grace we plead, low bending at
And day by day, [thy feet,
O help us so to live,
That we may bow before thy mercy seat,
And dare to pray,
Forgive as we forgive.

A REVIEW OF THE SIXTH ANNUAL REPORT OF THE HANKOW MEDICAL MISSION HOSPITAL.

By 柯爲標

Each report of the above Hospital always brings something of interest alike to the medical man or to the general reader. Its author writes:—"It has been the object of the writer of this report, intended for general circulation, to give such details of the work of a Mission Hospital as shall sustain the interest of the supporters of a cause which has always commended itself to persons of every shade of religious belief." We may add that he has fully attained the object he had in view. The whole number of patients treated during the year ending June 30th 1870 was 6,067, of these 93 were in-patients and about one third of the total number were females. Among the diseases treated we notice the usual large proportion of Bronchitis, Rheumatism, Dyspepsia, Diseases of the Eye, and of the Skin. The first two diseases, viz. Bronchitis and Rheumatism, so exceedingly common in China may be accounted for by the carelessness of the Chinese in exposing themselves to the wind and the necessity of many to work day after day in the water on the rice field. Dyspepsia constitutes one of the diseases which occupies no small part of the time devoted to hospital practice and is caused by "The heavy, and too long separated meals at morning and evening." The subject of diet is one of the utmost importance in this, as in every other class of disease. On the eighteenth page we read:—

The Chinese are as particular as the homoeopathic doctor in the matter of restricting special articles of food. A considerable parallel exists between the diet of the Chinese and that of the Hebrews. The food upon which the Israelites multiplied in the land of Egypt, described in the fifth verse of the eleventh chapter of the book of Numbers as their favourite diet, is exactly the diet of the Chinaman of to-day. Fish, of which they both did and do eat freely, tending perhaps to the production of that carious disease common to both, namely, leprosy; cucumbers, leeks,

onions and garlic are the staple food of the Chinese. It is probable that the Israelites ate as little meat, day-by-day, as the Chinese, and oil supplied, as still supplies, the Jew and the Chinaman with that fatty element, which the Jew had to burn in sacrifice, and which if exceeded produces a special form of indigestion well known to the Chinese. Sir Duncan Gibb has recently shown that the excessive use of oil by the modern Jew has tended to diminish longevity. The devotion of the Chinese to the Alliacious articles of his diet, represented by the Onion, Shallot, Leek and Garlic, is confirmed and justified by the large proportion of some twenty five to thirty per cent of a nitrogenous substance found in the dried bulk of the Onion, which is a large element in the diet of the natives of Spain and Portugal. Hens are very largely fed, and forced to lay eggs all the year round, in China, by constantly feeding them on chopped leeks.

Dr. Smith remarks that Calculi is a disease almost unknown in Hankow, the same is true of Foochow. The past year, the writer has met with one case in a child, which was, however, an exception to the rule. There is a striking contrast between Hankow and Foochow when compared with Canton. Nearly one hundred and fifty cases have been operated upon at Dr. Kerr's Mission Hospital. What causes this remarkable difference remains a debatable question. We do not notice any record of the Elephantiasis Scroti, which is occasionally met with in Foochow, and of which we have seen two cases the past year. The Dr. devotes from four to five pages of his report, to observations on leprosy, which exists we think throughout all China, he writes on the 25th page thus:—

Two distinct forms of this disease are met with here in Hupch, as elsewhere. Or it may be better to say that there is one great class of cases characterized by anæsthesia with an important sub-class constituting the tubercular form, as it is commonly termed. The former division includes by far the greater number of cases met with in Hankow. The history of the anæsthetic cases is something of this kind. A young, or middle-aged man comes complaining of a feeling of numbness (*Ma-mung* or *Ma-muh*), of some one or two of his fingers, more especially on the ulnar side of the hand, or of patches of "dull-wooden" skin on the feet, or any portion of the upper and lower limbs, more especially on the extensor surfaces. Sometimes these patches occur on the rump, the back, or on some other portion of the surface of the trunk. This feeling is often attended with deranged nervous power of the limbs in question, so that

internal, or adjoining, pain will often be found to exist, quite consistently, along with external numbness. Where pressure is wont to be exerted, or at such points of possible contact with foreign bodies, ulceration is apt to occur from the lack of the warning protection afforded by ordinary sensation, or the sense of touch. These ulcers are to be distinguished from those of the tubercular variety, and are much easier to heal than the latter. Slow atrophic changes take place in these widening patches which eventually absorb the whole limb, or major part of the surface of the body. The face becomes shining, the eyebrows disappear, as will as the fine hairs of the general surface of the body, and with them the sweat-glands, to a very great extent. The eyes become fixed or fierce, and the features become strained into a kind of permanent satirical stare, from the atrophy or paralysis of the muscles of the face. Dr. Shearer has apparently observed Bell's Palsy, due to paralysis of the 7th pair. This deformity is more probably due to local affection than to any lesion of the medulla oblongata, or medulla spinalis. Any such central disease as could explain these local lesions, on so large a scale, must be very extensive.

In regard to the treatment of this disease he says "Almost every important tonic and alterative medicine has been tried without yielding any remarkable benefit." In the treatment of this disease we have only to look to the long list of remedies recommended at, different times, and never abandoned, to convince us of its incurability. We heartily agree with Dr. Smith that warm water with soap constitutes an important part of the treatment of various forms of skin diseases met with in China. We notice that the statement is made that "Harelip is not common in China." This may be true in the north, but it is of common occurrence in Foochow. Yesterday we saw three cases of it. I have also had several cases come to my dispensary for treatment.

Diseases of the eye of almost every variety are daily presenting themselves for treatment to the medical missionary.

Among the most common forms, we have an Ophthalmia or inflammation of the conjunctive Pterygiina Entrapium, and Opacity of the cornea. Doubtless the poor nutrition of the Chinese together with the universal custom of shaving the head and exposure to the sun has much to do in causing Ophthalmic disease.

Mention is made of communications having been held with some of the native physicians and druggists of Hankow as to their views and occupations. Also of the exchange of European drugs for some native preparations as a means of leading to a better appreciation of foreign pharmacy. The Dr. remarks that aloes, catechu, assafoetida, benzoin, myrrh, and ex. of Belladonna would find a ready sale here. The catechu or 兒茶 we have bought in Chinese drug stores, in Foochow. We think it must have been included in his list by mistake. We notice one or two suggestions of practical value to those in charge of Hospital work, with small means at their command, one of which is the use of ground rice for making poultices, or they may be entirely made of well cooked rice. A very good substitute for oiled silk is found in oiled paper which can be bought throughout all China. Only two cases of opium poisoning are reported. Either the number of suicides at Hankow must be much smaller than in other cities, or they have neglected to call upon the hospital. We have had from two to three cases of attempted suicide to every hundred patients. The prompt use of the stomach pump, or Sulphate of Zinc, and in some cases the subcutaneous injection of Atropine Sulphus, have been the means used with success in a majority of the cases.

We doubt if any money has been better invested, than that contributed for the support of mission Hospitals, especially where a medical man can devote all of his time to the work. The thousands of patients treated every year, not only have an opportunity of learning something of the teachings of Christianity but also have an illustration of disinterested benevolence, which removes prejudice and in some instances is the direct means of bringing the patient to believe in the teachings of Him who went about doing good, healing the sick and teaching the Way of Life.

BIRTH.

At Tientsin, 9th December 1870, the wife of Rev. C. A. STANLEY, of a daughter.

JOTTINGS AND GLEANINGS.

OFFER WITHDRAWN:—Our printers feel obliged to cancel the offer on page 168, (which has been accepted by Dr. Bretschneider in publishing his Article (On the Study and Value of Chinese Botanical Works,) to charge only \$1.25 per. page for the excess of 4 or 5 pages of any article in one issue of the *Recorder*. They find they cannot publish at that rate without loss. As some contributors desire to have papers, already published, again set up and have extra copies printed, they agree to set up such articles, at \$2.50 per. page, and print extra copies as advertised on page 168, and also on 3rd page of cover, of the December No. The other offers made known in the places indicated, continue in force.

TO OUR SUBSCRIBERS:—The communication between Foochow and Shanghai and between Foochow and Hongkong by steamer, has become quite irregular and infrequent. Only about half the number of steamers run at present between this port and ports north and south that ran last year. Commencing with the 25th of January no steamer left for Shanghai till about the end of the 1st week in March, an interval of 6 weeks. Our Subscribers in China and abroad will kindly bear these facts in mind if the *Chinese Recorder* does not visit them regularly. Besides, our printers owing to pressure of business are unable to bring the *Recorder* out at the beginning of the month.

DR. BRETSCHNEIDER'S PAPER ON BOTANY:—This is concluded in this Number. He has illustrated it with 8 wood cuts, which are to be found at the end of the *Recorder*. By some mistake they were made too large to fit well with the *Recorder's* page, but the patrons of the journal will be nevertheless glad to see them.

TRIP TO YUANFU MONASTERY:—We are glad to present our readers with

this article, and we are sure it will be specially acceptable to such as have already visited or who shall hereafter visit that interesting and romantic region, whether residing at Foochow or elsewhere. In December the Editor accompanied Mr. Thomson on a trip of over two weeks up the Min as far as *Yen-ping-fu* nearly 150 miles. Mr. T. who travels as an artist, took 50 or 60 photographs of the most striking and beautiful scenes, of which about one half were stereoscopic, and the rest were of a much larger size. Since then he has taken a large number of stereoscopic and other pictures at Foochow, and at the tea plantations 12 or 15 miles north of Foochow, and during the excursion which he describes in his article. It is his design soon to visit some of the ports North of this place in China, including Hankow, Peking &c. In the fall, he proposes to spend some time in Japan on his way to the United States. He excels in taking views. We shall be glad to receive sketches from him describing his visits to other places of interest in China and Japan.

THE TIENTSIN MASSACRE and its bearings on Christian missions to China. We have received a copy of an article with the above caption reprinted from the *METHODIST QUARTERLY* for December 1870 occupying 21 pages of that Journal. Its author is Rev. John Innocent, of the Methodist New Connection Mission, Tientsin, now absent in England. On account of our want of room, we can neither reproduce it, which we should have been glad to do, nor notice at length the points made in the paper. We can only hope that as originally published, and in the pamphlet form, it has been widely circulated. Such articles on the subject are adapted to do good in various ways, and we regret that some such article was not month's ago contributed to the columns of the *Recorder*.

NEW CHAPEL AT TIENTSIN:—One of the Chapels of the American Board, at Tientsin, destroyed by the Chinese mob last June, having been rebuilt by the mandarins, was opened for the first time on the 3rd of February: a full house.

INDEMNITY MONEY FOR ROMAN CATHOLICS:—We learn that the Resident Catholic priest at Tientsin has told a Protestant missionary there that they have not received, nor will they receive, a single cash from the Chinese Government until a proper guarantee of safety and protection is given, and then *only* for property destroyed, not for lives lost, (blood-money.) The Acting French Minister received money on his own responsibility without consulting them, and they will not have it. Our correspondent says he saw the Vicar Apostolic's official letter to the Count to this effect, a splendid letter, which rather put the Count in a *box*. He don't like to give the money back to the Government.

MANDARIN TRANSLATION OF THE NEW TESTAMENT:—Under date of Jan. 25th, we learn that the Committee of the various Missions at Peking which have been engaged in translating the Scriptures into Mandarin more or less for several years, have revised and prepared for the press their former translation nearly to the end of John's Gospel. The American Mission Press at the Capital expected to commence publishing this revision in the early spring, as soon as the severity of the winter should moderate.

NOTES AND QUERIES ON CHINA AND JAPAN.

It is with sorrow that we have read the fate of the *Notes and Queries* in the *The China Mail* of February 2nd 1871. While the objects of the *Chinese Recorder* and of the *Notes and Queries* were in some measure identical, there was abundant room for both in China. Should the latter not be revived, we cordially offer the columns of the *Recorder* to such suitable papers as would have been contributed to the *Notes and Queries*. *The China Mail* says:—

"It may interest many persons in China—and elsewhere for the matter of that—to learn the fate of *Notes and Queries on China*

and Japan. It will be remembered that its existence commenced in the *China Mail* Office in January 1867, under the editorship of Mr. N. B. Dennys, whose knowledge of Chinese language and literature, and experience of Chinese character, carried the work successfully through three years—to the end of 1869, when owing to causes which it is unnecessary to specify, the property in the work passed into other hands. After a fitful life during the few months of a subsequent period, it expired, and the copyright in it was put up to public competition at a recent sale. The competition was not severe. There were only two bidders—and it was knocked down for One Dollar! Whether the purchaser intends to revive the publication or not, we are quite unaware, but our advice is—don't. And our advice is based on experience. The three excellent volumes with which the *China Mail* is connected contain a great deal of matter highly interesting to all persons to whom the study of things Chinese is in any degree attractive. But in respect of coarser considerations—i. e., as connected with money—the publication did not pay "a living profit." It paid for itself—it cleared its own expenses, and nothing else. It was maintained for the sake of its literary value, and the three volumes that remain will attest the worth of that. *The Chinese Recorder* is now we believe the only publication in China which aims at objects similar to those which *Notes and Queries* had at heart. We need not say that we cordially wish *The Recorder* success. In a business sense its production is relieved from hindrances which often hamper a publication got out upon ordinary business terms; but the value of the articles it contains is not affected by that consideration."

THE CHINESE RECORDER AND MISSIONARY JOURNAL is issued monthly at Foochow, China. It is devoted to the Extension of Knowledge relating to the Science, Literature, Civilization, History, and Religions of China and adjacent Countries. It has a special department for Notes, Queries and Replies. The numbers average at least 28 pages. Single copies \$2.00 per annum in advance without postage. Subscriptions should begin with the June number (1st No. of Vol. 3), and be made through the Agents of the RECORDER, as the Editor cannot keep separate accounts with subscribers. For names of agents, see Cover.

REV. JUSTUS DOOLITTLE, EDITOR.

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The Editor is not responsible for the views expressed by contributors. New books, and pamphlets relating to China and the Chinese if sent to the Editor will receive prompt notice.

TERMS FOR ADVERTISING. On the cover, for ten lines or less, eight words to a line if printed closely together, for the first insertion *five* cents, for each subsequent insertion, *twenty-five* cents.

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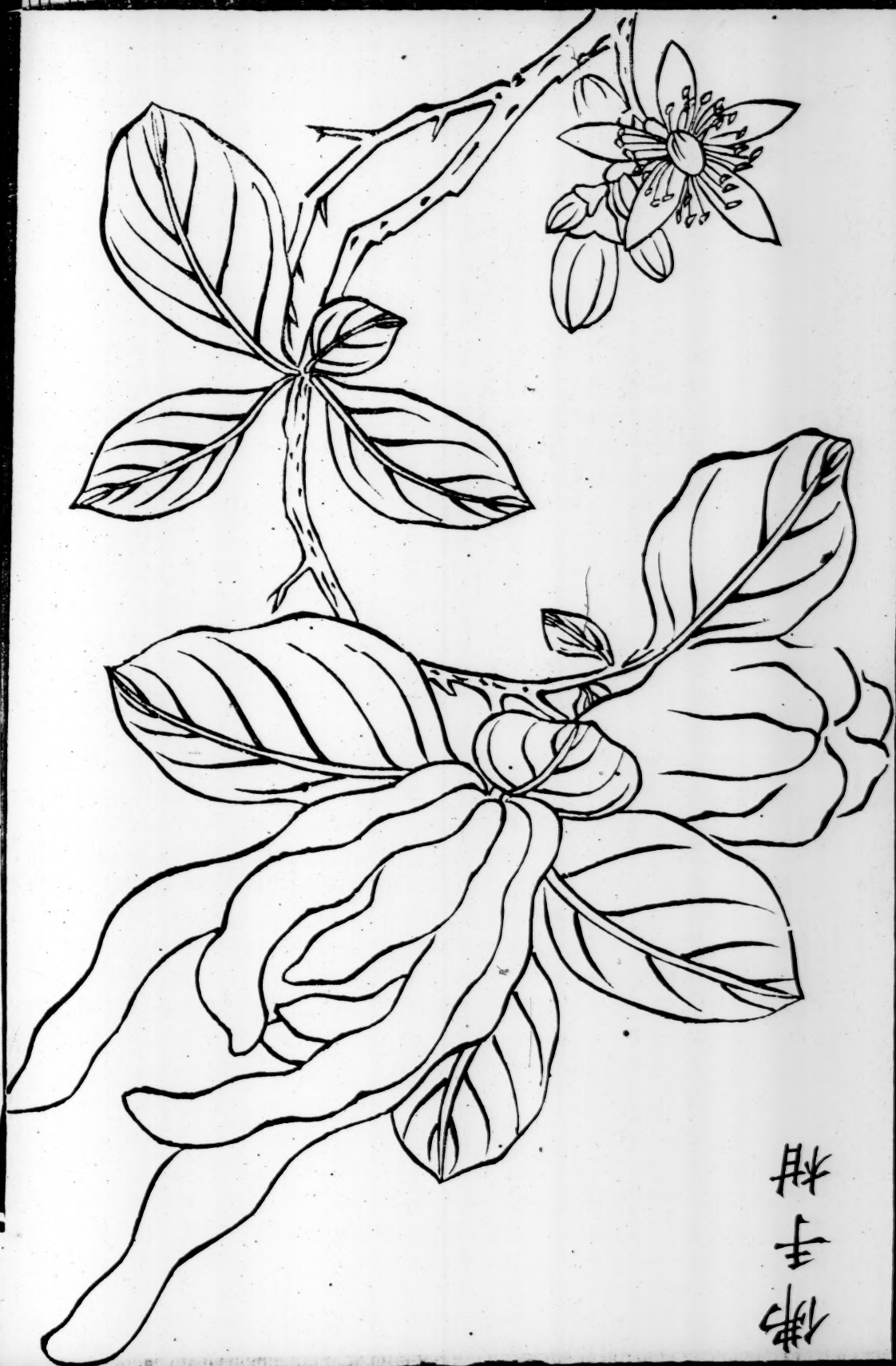




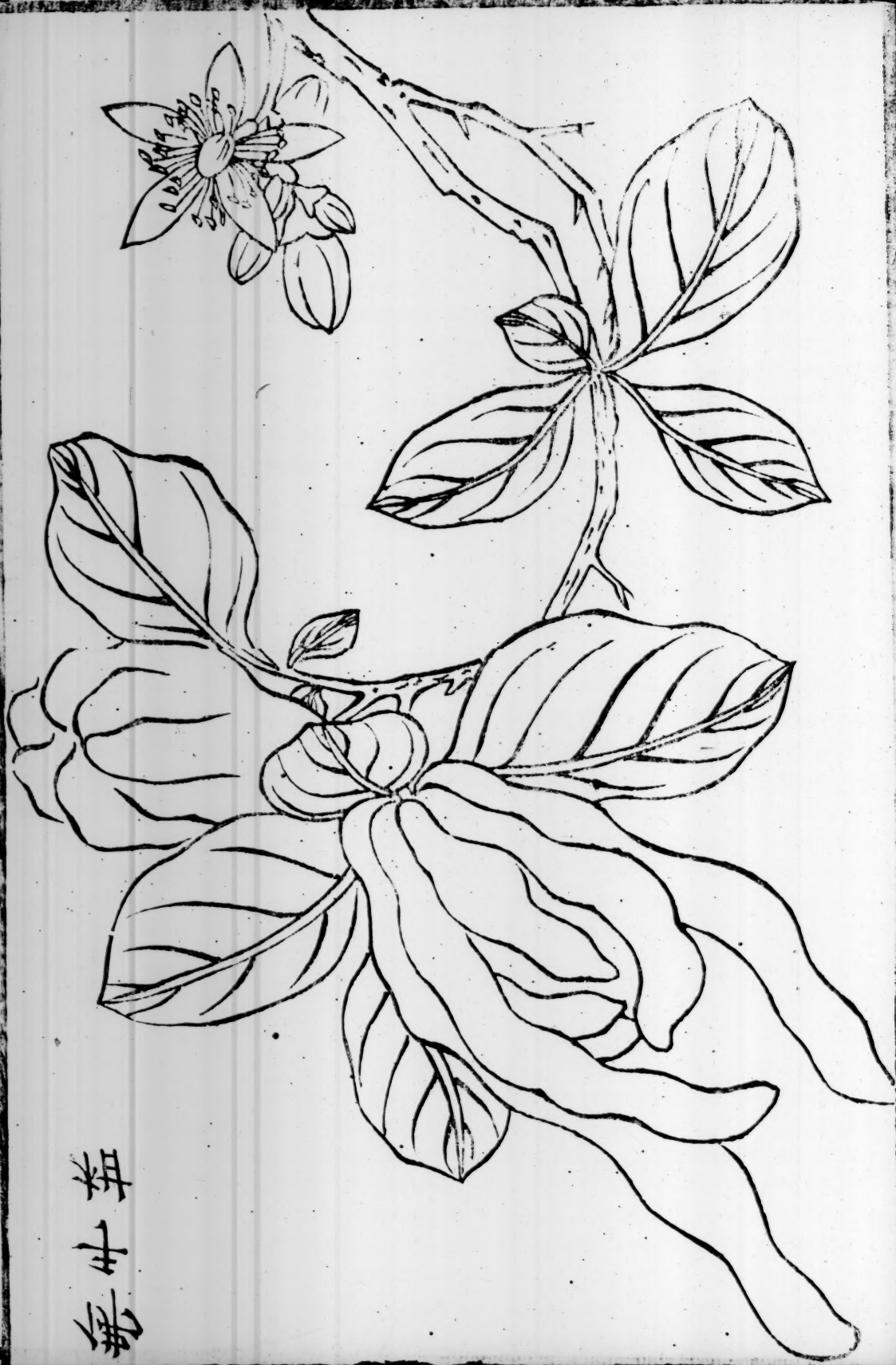
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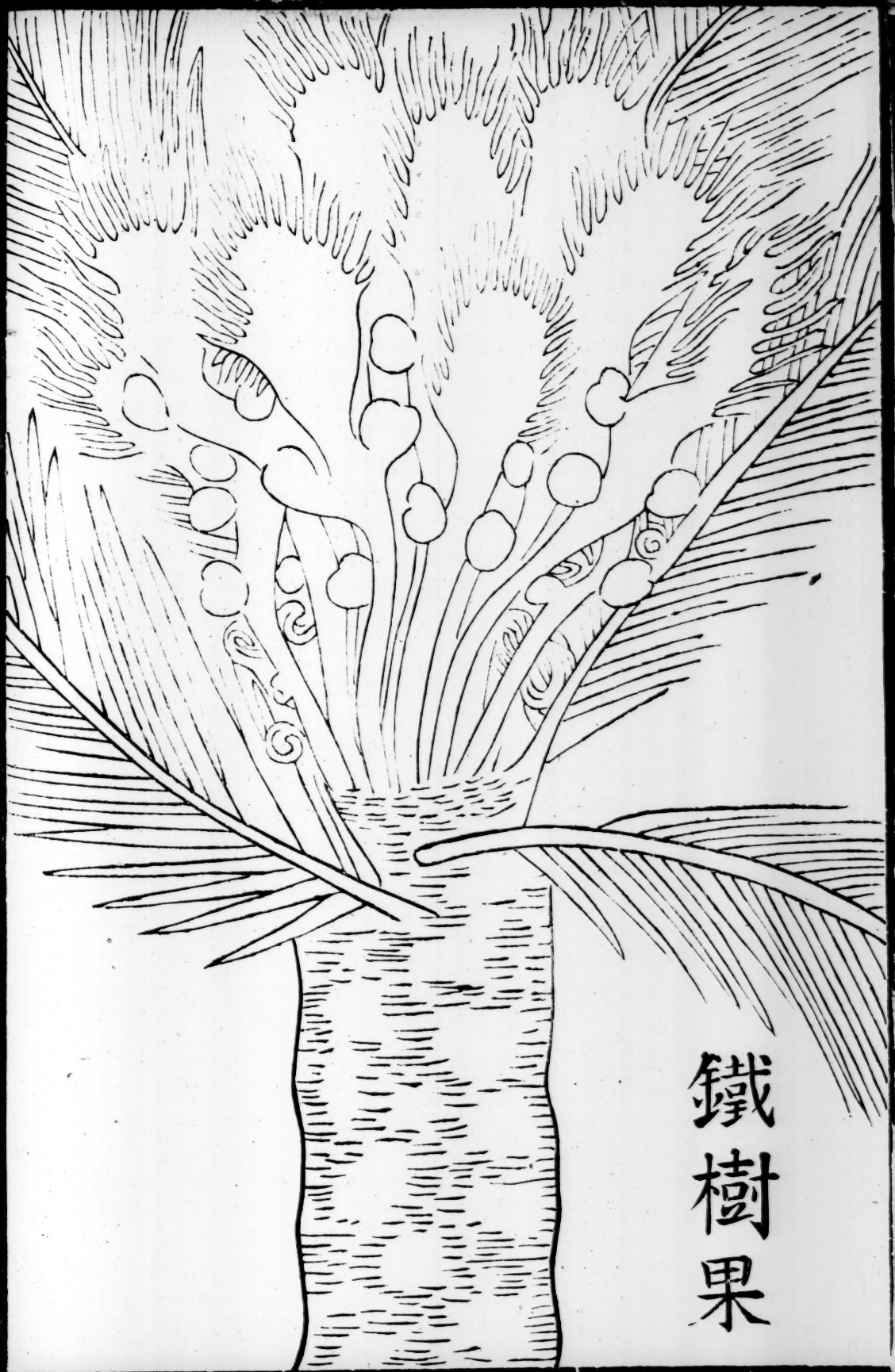
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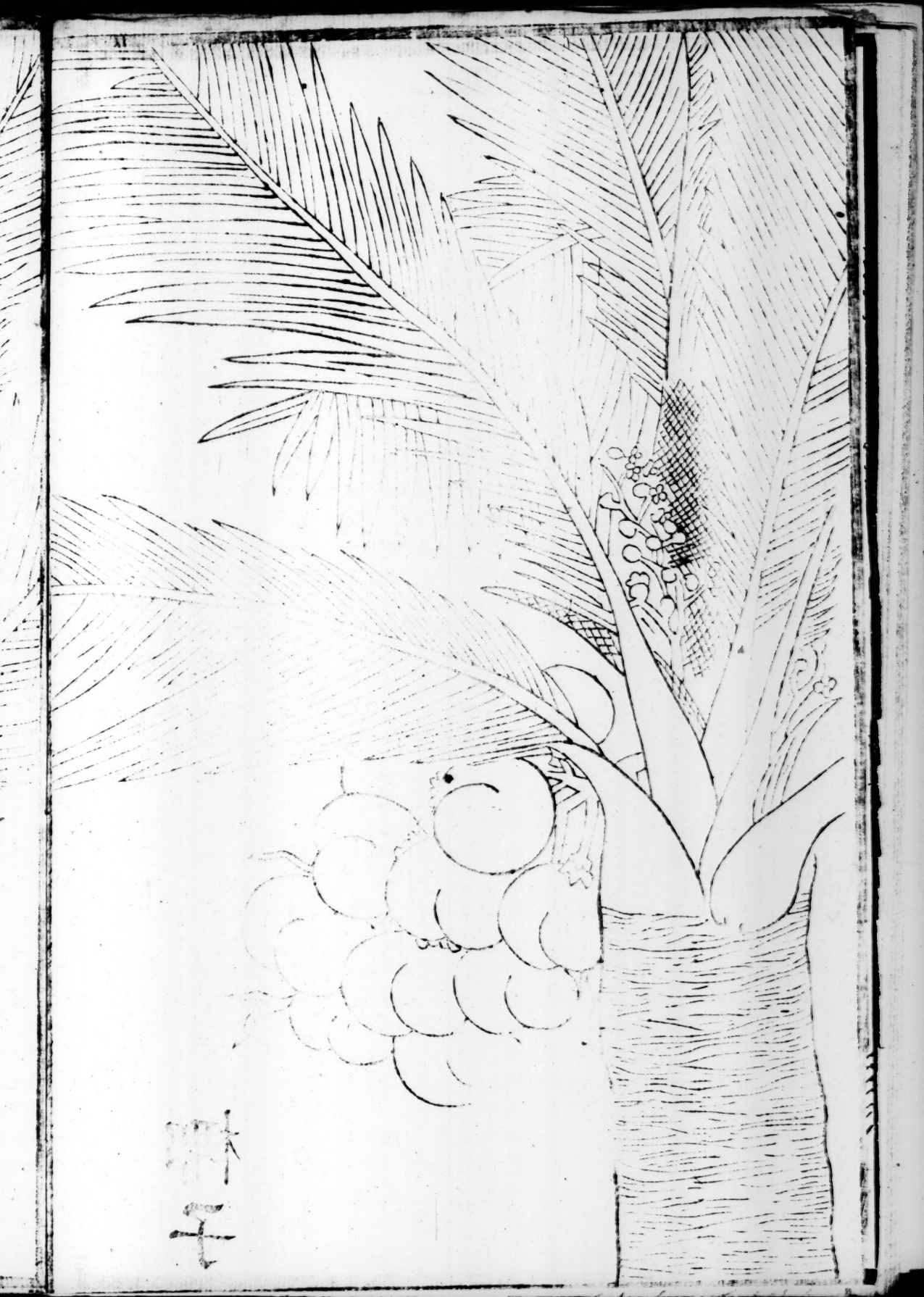
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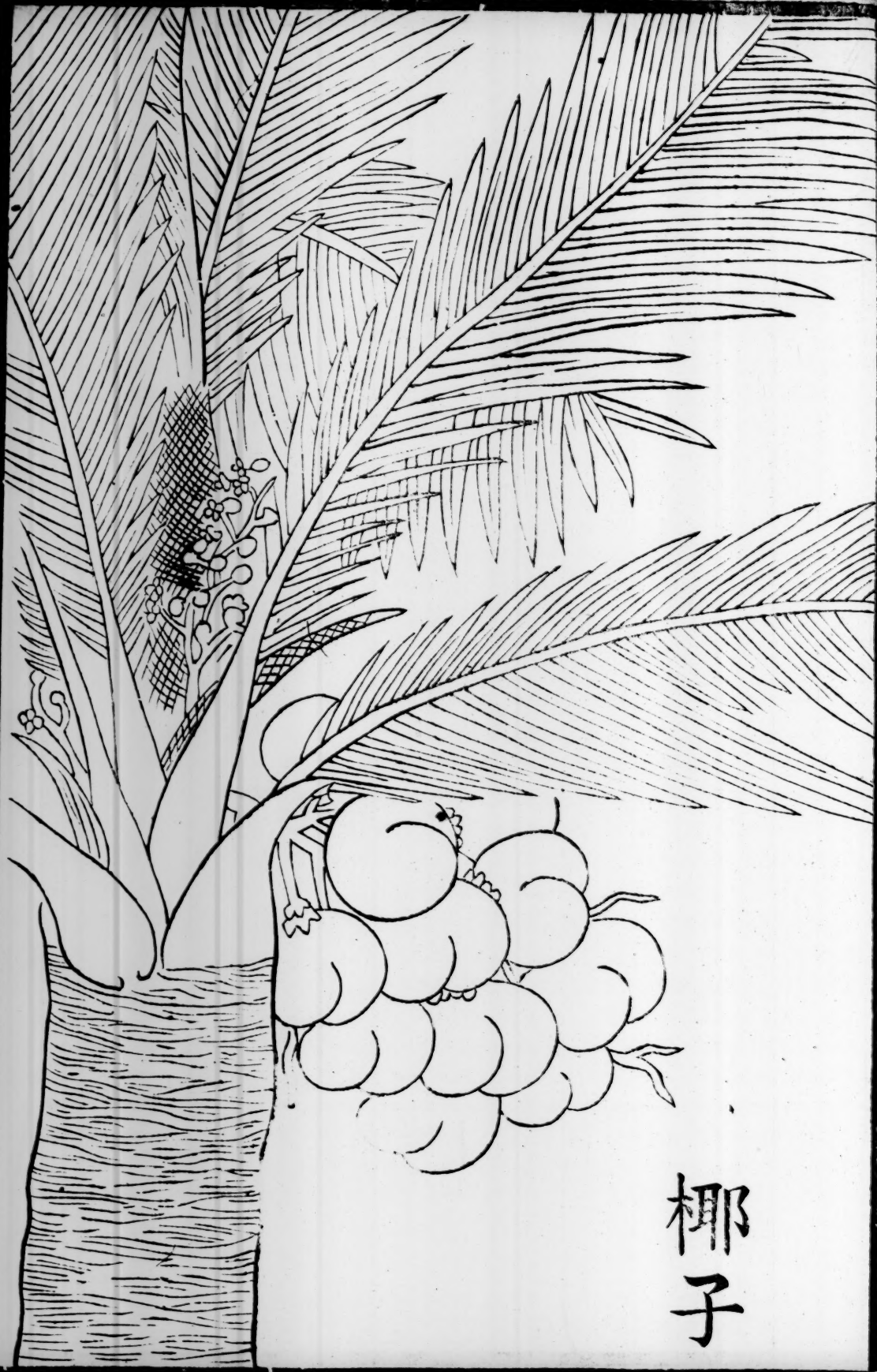
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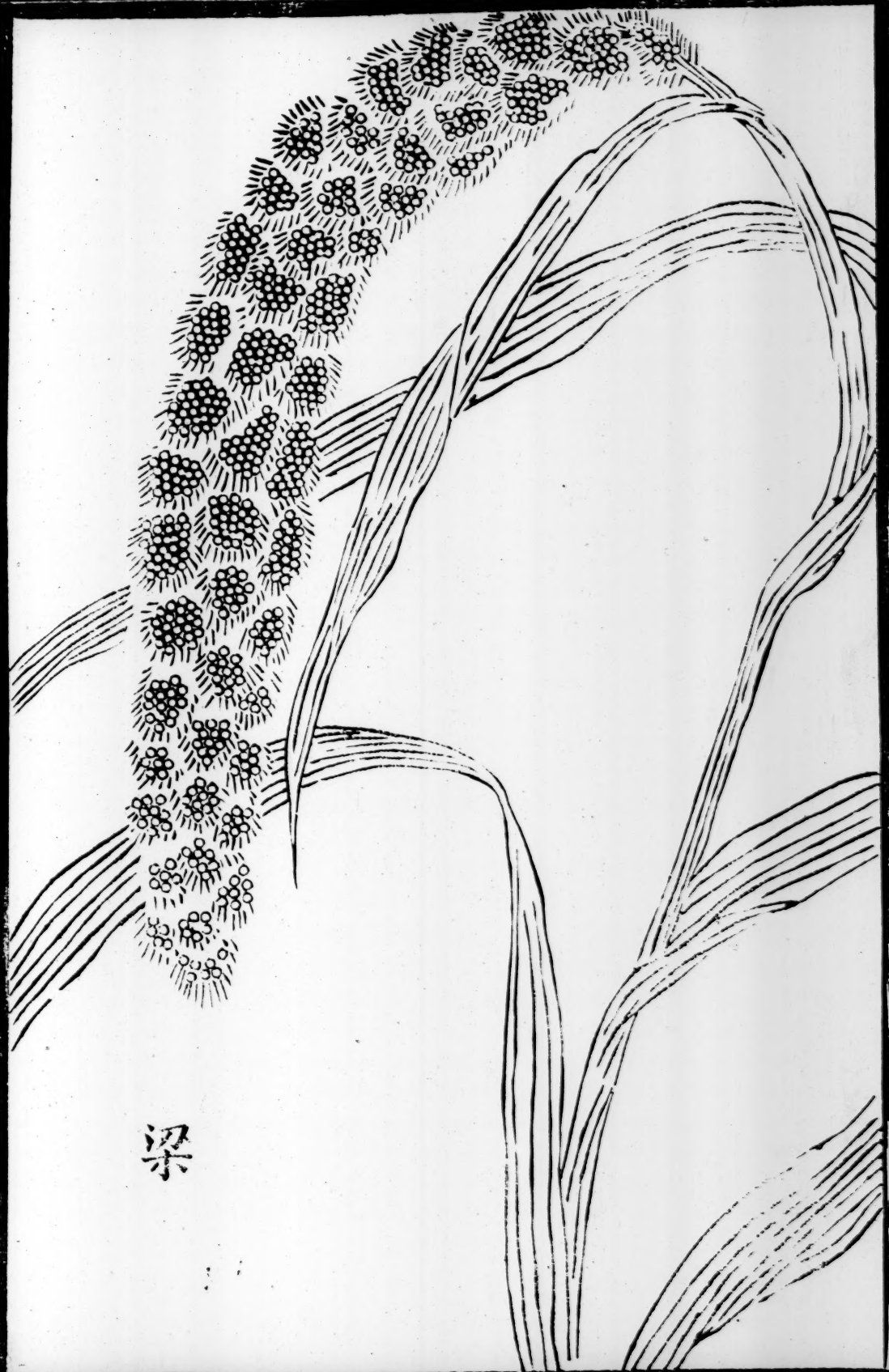




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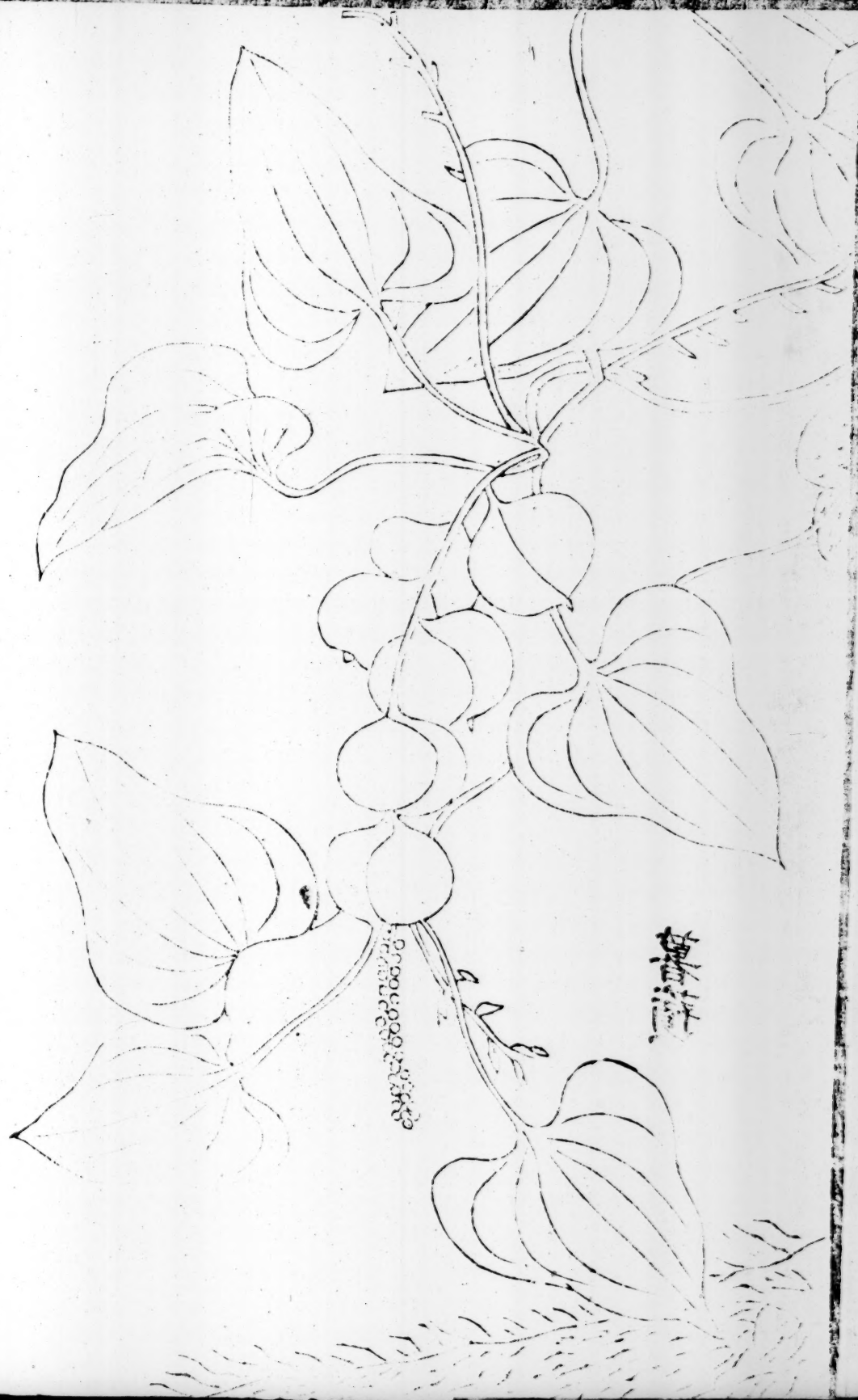


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